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OF THE

MADRAS UNIVERSITY

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SAHITYARATNAKARA 1

SECTION A

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JOURNAL
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MADRAS UNIVERSITY

VOL. III JULY, 1931 No. 2

THE CONVOCATION ADDRESS

DELIVERED BY

MISS ELEANOR MCDOUGALL, M.A., D.Litt.
on 6th August 1931.

MR. CHANCELLOR, MEMBERS AND FRIENDS OF THE UNIVERSITY,

The ceremony of to-day is the only occasion of the year when our University comes together to perform a common act, assembling for a common purpose this great and greatly varied multitude. As the University grows in age and glory, striking yet deeper roots in the life of South India and bearing yet richer fruits of achievement and renown, it may be hoped that days will be set apart for other solemnities—to commemorate the services of founders and benefactors, to proclaim the roll of famous men and women of the past, sons and daughters of the University of whom she is proud, to render common thanksgiving and worship to God, the giver of all wisdom and the goal of man's highest thought. But the one ceremony which we have as yet instituted looks to the future, and centres round this vast throng of young people here assembled, who have this very hour entered into the great fellowship of the University of Madras. Our chief thought must be of them. A small proportion are looking forward to a year or two of further study, but most of them have left the class-room for ever. It is some months now since the news of their success reached them, and the first relief and joy, the delight in the congratulations of friends and teachers, the exhilarating sense of achievement, have lost their first freshness They have already entered upon the professions and vocations which will be the occupation of their working life. The brook has flowed into the river,

the stream is wide and deep, the banks remote, the currents swift and strong, and the young graduates realize, perhaps with some misgiving, that the days of shelter and freedom from responsibility are ended But the ceremony of to-day assures them that their relation to their Alma Mater has not ended—in some senses it has only just begun.

GRADUATES OF THE YEAR,

The University welcomes you into the fellowship of its alumni. No longer does it exercise over you any control, yet by the ceremony of this hour and by your promise just now spoken, you belong to the University, and the University to you, in a deeper sense than before, and we do not doubt that your promise to bear yourselves worthy of your name as graduates of Madras is a serious matter to you, and that you will keep it in all gratitude and loyalty. The rite which has just been performed is in America significantly called 'Commencement', and its main thought is not of your past efforts or of the achievement of your degree, but of the work for which you have been prepared and the task to which you are called. As members of a University whose function it is to send forth year by year 'a supply of persons duly qualified to serve God in Church and State', you will bear in your turn the responsibility of the well-being of South India in all its higher aspects and functions. Not endowments or equipments or buildings, not wise regulations or efficient administration, secure the vitality of a University or the happiness of a State, but the spirit of the privileged and educated men and women on whom the University has laid its kindling and restraining influence, arousing them to hopes and aims far beyond self-interest and self-regard.

The duty of the University is twofold: to increase knowledge in itself and to increase the number of those who can receive and make fruitful use of knowledge. Some of the work of our University has in past years lacked depth and height because the first of these two functions was unduly neglected, and we must all rejoice that a better day has begun to dawn. That it is the duty of the University to increase the sum of human knowledge, to extend yet wider the shores of light, to drive ignorance and obscurity away from all the regions of human interest within its province, few will deny. Knowledge is in itself a divine and beautiful thing, a positive good in itself, and one which we are bound to impart as well as possess. To every nation has been given a contribution of its own to make to the mental wealth of the world, a contribution which no other nation can make. If any nation fails to fulfil this responsibility all must suffer loss. Until South India has contributed its distinctive experience in

psychology, physiology and anthropology, for instance, other nations can have only a defective and obscured insight into these great fields of knowledge. In this richly endowed land and people of South India there are vast possibilities of knowledge and enlightenment still unexplored, and not yet made available for the benefit of mankind. The University is the natural and appointed channel for these streams of new truth, and though it has hardly entered yet on its great task, still an encouraging start has been made in these last years, and we can begin to see more clearly the outlines of that goodly land which it will one day invade and possess Moreover, if a teacher who has ceased to learn is a guide whose lantern has gone out, a University which has ceased to add to knowledge is no longer a garden but a flower-shop.

To give oneself to such work and to enable the University to serve humanity in this great and disinterested way is indeed a noble ambition, and we may hope that some in this gathering will hear and obey the call to such a life. But this call can come to only a few. Exceptional powers of mind are needed and there must be a detachment from personal aims and ambitions such as most men cannot attain, and many do not desire to attain. To most of you the University is rather an Alma Mater than a heroic leader in a life-long service of knowledge, and your part has been rather to receive than to give. But on you also the University makes a claim through the other part of its function—the training of men and women to serve their country in the path of action rather than of study. By imparting relevant knowledge indeed, but much more by inducing a certain attitude of mind, by instilling a certain habit of intellectual activity, the University strives to train its alumni to a distinctive way of doing things. The State must be governed and administered, public life must be guided, the liberal professions must be carried on, the higher forms of trade and commerce must be maintained For all these purposes technical knowledge is needed which the University provides, but her higher duty is to see that the way in which that knowledge is used and applied should be the very best possible. There is no surer test of the healthy or unhealthy condition of a state than the tone and temper of its professional classes, and as the University claims the responsibility of the training of these, she looks with eager concern and hope upon her graduates whose fidelity to her training must so soon be tried.

A liberal profession is one worthy of a free man, a profession which no slave could or would adopt, the occupation of a person who is free from bondage to absorbing personal desires and ambitions. Renown is not its objective, and money still less so. The man of liberal education is 'at leisure from himself', and free to give his

best thoughts and efforts to the tasks of a disinterested service. The University does not train men and women to become rich, though it enables them to earn the moderate income which is all that a man of liberal education desires. One who has mental resources of his own does not need wealth to provide him with enjoyments. Opulence may come to a University graduate, and fame has come to very many, but these are best worth having if they come unsought. The great aim of a liberal profession is not to make use of other men, or to dominate them, but to serve them in the way which that profession has made its own We make a false antithesis when we contrast liberty and service. There is no slavery so abject as bondage to one's own undisciplined passions and caprices, and if the object which we serve is high enough, 'service is perfect freedom.'

From that bondage the University has sought to free you, in that service she seeks to enlist you By opening to you many regions of absorbing interest, by teaching you to find a pure and lasting pleasure in books, by giving you access to at least two great literatures, by bringing you into stimulating contact with older and more learned people, your teachers and professors, by affording you intimacy with fellow-students in many delightful friendships, above all, by the mental and intellectual training of hard and exacting study, she has sought to set you free from crippling self-regard, from stultifying pride and prejudice, from the vague miseries of mental vacuity, from the ineffectiveness of a desultory habit of mind, from a craven fear of criticism or blame, from subjection to the tyranny of custom, and from all the pettiness which brings about more pain and distress than the grave deep tragedies of life. If the University has had its will with you, if it can look on you as you leave this assembly with the assurance that its discipline has borne fruit, then the country may hope much from the host of graduates gathered here this evening, and India, at this stirring time of hope and opportunity, terror and risk, may look with confidence towards this great throng now coming forward to her aid For what India needs, and what all countries need in these perilous and momentous days of ours, is not only or chiefly the leadership of men endowed with genius, but much more the faithful and willing service of great hosts of men and women citizens, endowed with well-trained minds and inspired by self-disciplined patriotism, who will carry on the public life of the nation with integrity and efficiency, maintain and improve the high traditions of the liberal professions, and form wisely and express worthily the public opinion which is the ultimate ruler of all modern states.

Every graduate here present will be called on for such service, but there are some whose responsibility will have a special as well

as a general significance. To you who have been trained for the legal profession the country will commit the sacred charge of her laws, and her honour at home and abroad, trusting that you will render justice accessible to the lowliest and most helpless, that you will maintain every man in his right, that you will defend the cause of the widow and the fatherless, that no thought of personal gain will tempt you to foster strife and multiply litigation, nor any yearning for fame induce you to make the worse appear the better cause. 'That justice be done though the skies fall' will be your care even though the fall of the sky imperil your own dwelling. If the dangerous and dubious gift of eloquence has been entrusted to you, you will remember that flame is a good servant but a bad master, if you have skill in subtleties and complexities you will use these to illuminate and not obscure the rights of a case. Every generation of lawyers enhances or endangers the honour of the legal profession, the security of the private citizen, the welfare of the widow and orphan and of all who are desolate and oppressed. Your indispensable service to your country is to keep pure the sources of justice and to hand down to those who shall follow you the tradition of a legal profession without fear and without reproach, of stainless integrity and exacting honour.

To the medical men and women about to enter on their compassionate ministry of reducing the sum of human pain and anguish there is little to say. The medical tradition is so beautiful and high, and it has wrought so effectually on most of those who follow this vocation, that the doctor has with justice been called 'the fine flower of our modern civilization.' He has rightly come to be regarded as the most trustworthy of beings, and you will start with the immense initial advantage that by the mere nature of your profession you are always sure of a welcome and will be met with confidence. It is a great advantage also that unselfishness, courage and compassion will always be expected of you, that any failure in patience and sympathy, or any reluctance to sacrifice yourselves, will be regarded with amazement, that unfaltering kindness on your part will be taken for granted. Where so much is expected, much will nearly always be forthcoming—such is the value of tradition Some of you by definite choice, and all of you in some degree, will be engaged in the prevention as well as in the cure of disease, a far more rewarding effort For disease must be cured in the individual, but it may be prevented in the multitude, and the discoverer of a new prophylaxis may avert suffering from millions. Before you all gleams and burns the guiding light, the glowing hope that by brilliant conjecture and patient toil of experiment you may light upon the secret magic which shall meet and overthrow some hideous

enemy of man, leprosy, cancer, cholera, or even check the onslaught of mental disease and disaster. But the more splendid the tradition, the greater is the ignominy and reproach of any who may dim or soil the glory of 'that profession which has at all times and in all lands been held in honour by men.'

Many of you also will enter upon a yet more sacred vocation, the training of children and young people in school and college education. There is no wider sphere of national service than this, nor any more important. If the educational problem could be solved and every child educated just as it should be, statesmen would have few difficulties to contend with. It is the intractable uselessness of ill-educated human nature that causes most of our social and economic ills. The secret of welfare in any State is that each citizen should have his suitable and recognized function and be able and willing to fulfil it, and such is the aim of the educational system of a country. But systems, curricula, and examinations, however ably devised, buildings equipment, and text-books, however lavishly provided, are useless and futile without the one essential of education, the teacher with the divine spark of inspiration and devotion This is work on which no man or woman should enter without vocation. The performing of it is in itself delightful, for we are dealing with the hopeful and charming part of the human race, we are preparing good rather than combating evil, we renew our youth in sympathetic intercourse with our pupils, and every teacher worth the name has a present reward in their affection and confidence But teaching is rightly classed among dangerous occupations—dangerous to the teacher if his power over the children renders him a despot, and dangerous to the taught if the spirit which permeates the class-room is sordid, shallow or false. In education there is no *corpus vile*, no cheap substance, on which to experiment, we have to handle the most costly and sensitive material known to man—the mind and soul of a child.

Some of those who teach will be engaged in College education, and you will sooner or later take part in the life of this University of Madras to which you owe so much, and will carry on its work and share in its counsels. All of you, it is to be hoped, will by your votes as registered graduates influence the policy of the University; a few may rise in their day to the high office to which we rejoice to see our Vice-Chancellor return; there may be even among you a future Chancellor. Upon all lies the responsibility of maintaining and increasing the honour and prestige of the University. Madras stands high among the Universities of India, but no eminence is secure. There is always the steady drag of importunity from without, to lower standards, to slacken the discipline of

hard study, to discard thoroughness, to blunt the edge of accuracy, in the vain attempt to reduce the proportion of the unsuccessful. It will be your duty to resist this demand, to insist on sound learning, and to keep the entrance of the University shut to immaturity and incapacity. 'Entrust not thou the tasks of might to weakness.' The presence in College classes of children of fourteen and fifteen years lowers the dignity of the University, and induces in High schools a hectic and feverish precocity which is an unmitigated misfortune to the child—more sinned against than sinning—in whom it is fostered. The presence in College classes of the incapable, whose highest achievement will be to attain on the second or third attempt to 35 per cent, is a wrong done both to the University and to these unfortunate young people whose life would be far happier and more dignified if they were engaged in the many other wholesome and honourable tasks which life has to offer them. University life is so full of interest and value that it naturally attracts many who are not at all qualified to derive any real good from it, and who suffer severe and preventable pain in forcing their natures into an unsuitable mould. If these become numerous, compassion shews the way to a degradation of the University standard to their capacity in order to alleviate their distress. Hard cases make bad laws The lowering of the demands of the University promptly arouses academic ambition in candidates still more unsuitable, and yet larger numbers flock into the already overgrown classes In order to meet their capacity the teaching is perforce stript of all that was intellectual and educative, and what should have been a joint exploration of truth or beauty becomes a mere drill of mechanical processes. 'For the sake of existence to throw away all that makes existence desirable,' to make room in the University for the unsuitable at the cost of rendering the University course worthless even to these, is obviously unwise, yet it is a temptation which constantly confronts us, and which it will be part of your service to withstand.

Some of you will enter upon the less perilous and responsible, but equally difficult, work of educating older people through authorship. Books and newspapers, and, to some extent, plays and cinema films, are the school of the adult population, and the production of these is largely the province of University graduates A country looks to its University men and women to create literature which shall add to the beauty and glory of its language,—which may indeed avert the death of that language. For in these days of rapid human intercourse and of interest and enterprises which involve the whole world, the barriers set by diversity of speech must inevitably be lowered and rendered less separating. The demand

for a common language for the human race, whether it be Hindi, Chinese, English, Spanish, or some other tongue, is sure to become more and more insistent, and this will inevitably lead to the gradual disappearance of many languages now in wide use. The one thing that will save a language is the creation in it of literature so beautiful that men will be ready to go through the toil of learning to read it. A language earns length of days by the literature it produces. We still learn, read and delight in Sanskrit, Latin, Greek and Hebrew because there are immortal poems in these languages, whereas the speech of Carthage, and of ancient Egypt and Assyria, mighty though those empires were, can be found only in museums.

May it be granted to some of you to ennoble your mother-tongue by writing deathless poetry; but the power and inspiration for this can be given to few Yet on all graduates lies something of a responsibility for the poetry of their country. It is true that the University cannot make poets—indeed the history of the academic experiences of young poets has in all lands been rather depressing—but the University supplies something which is quite essential to the growth of great poetry. It prepares an audience for the poet, imparts the literary taste that can understand and enjoy his work, gives him the circle of friendly readers without which the best poetry does not come into being, and the trained and disciplined criticism which will inspire him to put forth his very best. This service the University should do both to its poets and their readers. It has been said that the test of education is its power to impart delight in reading good literature. If you are leaving your College without a taste for reading, if you prefer magazines to books, and selections and abridgements to the real thing, your education has been a failure however great your academic success may appear to be. Few of us can ourselves create great literature, but all the sons and daughters of the University should be able to serve their country by demanding and encouraging good books, and can discourage by ignoring them such tasteless and listless writings as may from time to time appear. The reading public will naturally be guided by the judgment of graduates who read and talk about books and who review them in the public press. You are in a large measure responsible for the level of the current literature of your country.

This responsibility will in a special degree lie on those of you who make journalism your field of service. On such indeed lies a very heavy weight of responsibility in every respect, for the daily Press is nowadays almost the most potent influence for good and evil that we know. It insensibly moulds the habit of thought of its daily readers to generosity or meanness, self-interest or patriotism,

a love of truth or a thirst for excitement, self-flattery or self-criticism. This subtle influence is far more momentous than the newspapers advocacy of particular views. Yet this too is very important and an irresponsible Press is almot the most baleful curse that a country can suffer under. We in Madras are fortunate in the tone and temper of our two chief newspapers, but it is easy enough in many other places to see how a powerful and able newspaper, inspired by no higher motive than the love of excitement, may poison public opinion at its source, work cruel injury and wrong to individuals, debase public taste, and become the fountain of communal and national bitterness and strife. Yet the responsibility is not with the journalist alone. Every nation, it has been said, gets the Press it deserves. Newspapers deeply influence the taste and opinions of their readers, but on the other hand they supply what the public asks for, and are sensitive to every fluctuation of the popular demand. University graduates can render service to both these reciprocal influences. As journalists they can use the balance of judgment, freedom from prejudice, and exactness of expression which the University has sought to teach them, and as readers of newspapers they can demand a worthy treatment of subjects worthy of record, and discourage sensational exaggeration, trivial silliness and vindictive bitterness

To many of our graduates life does not offer an academic career or entrance to one of the liberal professions, but a field of work in public administration or in business. Many of you will enter the service of Government or some public body, and pass your life in working some part of the great machine of our civilization. Large sums of public money will pass through your hands, and on your efficiency will depend the smooth and successful handling of those countless transactions which unite us into a corporate body. You will need all the thoroughness, perseverance and accuracy which the University has sought to implant in you, and all the trained intelligence which her discipline has brought forth in you ; for your responsibility is very great. On the uprightness of the administration depend the safety, honour and welfare of the people, on the efficiency of the administration depend their comfort, ease and leisure. It is wonderful to note how much avoidable misery can be caused by mere slackness and inefficiency in the public services, by procrastination and delay, by disorder and muddle, not to speak of graver failings. If the true patriot is he who pays the income-tax promptly and cheerfully, rejoicing to do his share in bearing the public burden of his country, so the true servant of the public is he who administers his office with the same interest, care and solicitude that he devotes to the management of his family concerns.

Some of you, graduates in agriculture and engineering, will devote yourselves to increasing the material resources of the country, promoting its fertility, and rendering traffic and transport more swift and safe. For these and other similar indispensable services graduates are needed who will bring to their task the technical proficiency, resourcefulness, and alertness which the University has sought to foster in them, and along with these qualities the devotion of patriots who see their motherland in the arid soil to which they lead the streams of healing, and hear the cry of their country as they penetrate with their roads far into the pathless jungle. Many will have control over large numbers of workmen, and will not forget the lessons of brotherhood and human sympathy learnt in the crowded intercourse of their college days, or be unmindful of the doctrine of the University that all privilege entails duty.

Year by year an increasing number of graduates take up commercial pursuits, and this is not in any way to be deplored. Many countries have come to realize the advantage of employing for the purposes of trade and business men whose minds have been widened and strengthened by University education. Such can understand the theory as well as the practice of commerce and look beyond immediate profits to remoter gain, they can realize that exclusive devotion to self-interest and ruthless disregard of the welfare of others are as unrewarding in commerce as in all other human concerns.

Into most of these professions and occupations, though not yet into all, women graduates as well as men will find entrance, and it is with great satisfaction that the University sees from year to year an ever larger band of women taking part in the ceremony of graduation. The feelings which stir the men graduates are shared by the women, but I think that we are moved by a yet deeper sense of gratitude to the University. For we have entered on the fruits of the labours of men in which we had little share, and further we have been treated by the University with greater generosity than any public body has accorded to women—the generosity of impartial justice. Not by special treatment has the University helped us, nor by humiliating and weakening privileges, but by a frank welcome to meet its ordeals and stand its tests. The results so far may be viewed with some satisfaction, the First Class in History in the B.A Examination, I note, this year consists solely of two women, and they have a very creditable place in the other lists too. Opportunity has been the great gift of the University to women, and now that so many have turned it to good effect we trust that the larger world without will deal with us as the University has

dealt. The service which you women graduates will render to your country will be the reward of the University. All will gain by it, but there is a special service to your own sex which only you can give. This is the devising of a suitable education for the women of this land, a problem of especial urgency now that the demand for the education of girls has in this last year taken a new strength and insistency. It cannot be solved with complete success by men or by foreigners, but awaits its solution by Indian women By treating you for the time being as if you were men the University has given you the mental training of which women have stood so greatly in need, strengthening the will and clearing the mind, teaching lucidity, candour and courage, and conferring a wide outlook and a balanced judgment. The time will come when women will not only receive from the University, but will give gifts in return, attaining to a full share in its teaching and administration, but that time is not yet. In the meantime it is better that women should for the most part be educated in Colleges of their own, where their own ideas can take shape and come to fruition rather than in institutions which were devised for the needs of men, where women must be passive recipients and cannot mould or modify the education which they are receiving; but we acknowledge with deep gratitude the admission of women to Honours colleges which give them the instruction which the women's colleges do not as yet provide. We value and thank the brotherly spirit of those who carry on the post-graduate work of the University

But all of you graduates, men and women alike, have other functions than the practice of a profession or business; you are citizens and members of a nation It is not for University men and women to stand apart from the national life for which their education has been preparing them, nor would any wish to do so. All graduates should take an earnest and active interest in politics and form independent and reasoned judgments on public events, they should bring knowledge and intelligence to the help of all parties It is certainly not the aim or duty of the University to produce men and women who by reason of their education will all belong to the same political party. There should not, and indeed there cannot be, a University party in politics. University training will be worse than a failure if it turns out alumni all of one pattern, or seeks to impress on the minds of its graduates one set of opinions in a region where diversity of view is the salt of life. Every political party, unless it be hopelessly insincere and unscrupulous, ought to find recruits among the young people who are just now pouring forth from their colleges and bringing with them the characteristics which may lift politics to the level of a high public

service. All parties need men and women who possess the ability to see both sides of a question and yet hold steadily the view which seems to them the truest, who can discriminate between important and trivial issues and discern what is the real heart of a problem, who can balance the good and evil of a measure or movement, and who are willing to give the adversary credit for a worthy motive. The presence and influence of such in each of our parties would go far to solve the painful problems which India and many other countries are facing to-day. What troubles our world so deeply at this time is not so much the existence of varying and indeed conflicting parties and policies as the shortage in all parties of the qualities of the statesman and the prevalence in all parties of ignorance and prejudice. It is true that every party contains some exalted and noble spirits, but every party needs a strong recruitment of such, and it is to the University that they naturally and hopefully turn in order to find them. University men and women have learnt to require evidence before they accept reports and rumours; they ask for a foundation for their beliefs; they can listen with concentrated attention to a detailed statement and grasp a complex policy; they can hear with respect and courtesy the expression of views distasteful to them; they have a sense of proportion. They have passed beyond the blind patriotism which can see no good in another nation, beyond the weak patriotism which cannot endure to recognize any lack of perfection in the motherland, and have come to the faith, hope and love which belong to the true patriotism.

University graduates are often called to leadership in the public life of their country, but our main thought to-day should be of the nobler call to service. Generally speaking, and except in the case of the very young, he who desires to lead is by that desire rendered less fit to lead. One of the great gains of our modern times is the changed concept of public leadership. It is no longer regarded as a glittering prize, or desirable in itself as a means of wealth or distinction or influence, but as a type of service so arduous and so heavily weighted with responsibility that even a brave man will hesitate to accept it. The desire to attract attention to oneself, to be personally conspicuous, is felt by University people to be childish. Only a child frankly asks for praise and only a child can feel a pure enjoyment of it. If a person beyond the age of childhood has a strong ambition for praise it is to him a restless evil, a craving which grows by what seems to satisfy it, as if one drank salt water to quench thirst. Such a passion disqualifies for leadership. A University graduate has put away childish things, and is so deeply interested in the service he is trying to do and the cause

he is trying to advance that he has not time or attention to spare for speculating whether he is being duly appreciated or fretting because not very much notice is being taken of him. Service may include leadership or may bring a man to a place where he cannot refuse it, but leadership and power are best if they come unsolicited and unstained by personal ambition.

Few graduates who are honest with themselves can look back on their four years of University life without some arousal of regret for opportunities ignored, time and talents wasted, training unused. Perhaps we feel that the University has not perfectly had its way with us. We may have failed in honesty and preferred showy and unwarranted results to steady work; we may have failed in courage and preferred the lesser to the greater good; we may have failed in self-control and still remain weak in will and unsteady of purpose; we may have failed to learn the great lesson of concentration which would have made us able to master our future tasks. If we had the time to live over again, perhaps some of us wish to live it differently, and carry away a greater gain from our University days But let us take courage Failure in any worthy aim is always weakening, and therefore regrettable, but it is not irretrievable if one derives from it knowledge which may lead to strength worthy of the cost. The most momentous time of life is not that spent at College, but the years which follow graduation, when we either work the training and teachings of the University into the fabric of our character or let them insensibly drop away from us. Dissatisfaction with our own University career is worth the pain if by it we come to realize that 'all fair things are hard to win' that the path of least resistance is the path of spiritual failure, and that we need the help of a strength greater than our own

Graduates of the year, your families and friends, often at the cost of great sacrifice, have given you four years of opportunity on the training ground of the University. The University has given you whatever you have been willing to receive of its best Such gifts cannot be paid back, they can only be passed on. It is reward enough if you in your turn do for others what has been done for you, that as you have entered into the labours of others, so other men may enter into your labours. 'Freely ye have received, freely give.'

SHAKESPEARE CRITICISM

BY

V. K. AYAPPAN PILLAI, M.A. (Oxon.)

LECTURE 4

It has been indicated in the last lecture how very important is Dryden's position in the history of Shakespeare criticism in the 17th century Like Jonson before him Dryden enjoyed in his own day a pre-eminent position in the world of letters. He was something of a literary dictator The tendencies of the new literature, in poetry, prose and criticism were summed up magnificently in his own vigorous personality. As will be seen later Dryden did his work so thoroughly and well that throughout the 18th century he was looked back upon as a model and an authority in all matters literary. He was in theory a neo-classicist, but his allegiance to the rules was never slavish or whole-hearted. Under the influence of doctrines accepted in his time Dryden was determined to believe in the inferiority of the Elizabethan dramatists—at least in the matter of art. They were vigorous but unpolished and rude. But even in this particular he had his moments of indecision. He remarks in the epistle to Congreve—

> Time, place and action may with pains be wrought
> But genius must be born, and never can be taught,
> Theirs was the giant race before the flood

Polish came in with the return of Charles, but

> But what we gained in skill we lost in strength
> Our builders were with want of genius cursed
> The second temple was not like the first

The longer he lived the superiority of Shakespeare grew upon him—in this too he is representative of the age Shakespeare's reputation was steadily growing.

Dryden's contemporary, Thomas Rymer, 1641–1713, was, however, a full-blooded and thorough-going neo-classicist Rymer was the son of a Round-head gentleman who was hanged at York in 1664. He was educated at Sidney-Sussex College, Cambridge, and at Gray's Inn and in 1692 he was appointed as historiographer royal, in which capacity he did useful work by compiling an invaluable collection of historical materials—documents illustrating English History from 1102 to 1654—to which he gave the name Foedera. But he did not confine himself to the antiquarian field. His notoriety comes from his

adventures in criticism. Macaulay describes him, in superlative for once at least scarcely hyperbolic, says Saintsbury, 'as the worst critic who ever lived'. Rymer was remarkably learned for his age and country. His writings give evidence of wide reading of ancient and modern literature and criticism But he was untouched by the spirit of poetry and was conceited and arrogant. He does not in his writings betray that literature meant anything to him in exclusion to the rules in which he fondly believed. No generous enthusiasm for literature as such escapes him. He is a strange figure in English neo-classicism, for in England the strength and greatness of the national achievement in letters were so great that neo-classicism never took so thorough root as it did in France. In 1674 was published the first of his three pamphlets, *Preface to the Translation of Rapin's Reflections on Aristotle's Treatise of Poesy* Here he gives plenty of evidence of his learning and there is nothing damning in it. His two essays which are relevant here are the *Tragedies of the Last Age* considered and examined by the practice of the Ancients and by the common sense of all ages, 1718, and *a Short View of Tragedy* In both these his authorities are the Poetics of Aristotle and the Italian commentaries on Aristotle. Commonsense and the doctrine of *poetic justice* he emphasises strongly.[1] In the *Tragedies of the Last Age* he subjects the plays of Beaumont and Fletcher to a lengthy analysis especially *Maid's Tragedy* in which he finds nothing to admire and everything to condemn. The Tragedies of the Last Age are deficient not only in the mechanical points as the three unities but even in the serious essentials. Following Aristotle he considers the fable or plot to be the soul of tragedy. Only commonsense is needed to judge of this and other points concerning tragedy. Before concluding, after making an elaborate analysis of the *Maid's Tragedy*, he promises his friend to whom the work is addressed some reflections on 'that *Paradise Lost* of Milton's which some are pleased to call a poem,' and he proclaims himself in favour of rime which Milton attacked by 'slender sophistry.' But his notorious tirade against Shakespeare appears in his lengthy analysis of Othello in the *Short View of Tragedy* In this play which is recognized as one of Shakespeare's masterpieces Rymer grants that there is, as it were, some phantom of a fable. The fable is borrowed from Giraldi Cinthio 'but Shakespeare alters it from the original in several particulars, but always unfortunately

[1] Dryden's remarks on Rymer *Loci Critici* 157

The remarks were never published but they are genuine—says Saintsbury The remarks were entered by Dryden on the fly-leaves of Rymer's *The Tragedies of the Last Age*, a copy of which was presented by the author to Dryden.

The most significant sentence is 'It is not enough that Aristotle has said so, for Aristotle drew his models of tragedy from Sophocles and Euripides; *and, if he had seen ours, might have changed his mind*'

for the worse '—a remark which is as strange as it is wholly and obviously un-tenable. Nowhere perhaps is Shakespeare's marvellous art in reshaping the feeble raw-material of his play into the perfection of art is better evidenced than in *Othello*. He objects to the title *Moore of Venice*. It is incredible that the Venetian Government would send a Moor as their trusted general to defend their possessions from the Turks. The play is full of improbabilities. The details of the fable as well as the characters or the manners are alike absurd and improbable. He condemns Iago because he offends his notion of the typical soldier and poetry must always deal with type. Against commonsense and nature ' he would pass upon us a close, dissembling, false, insinuating rascal instead of an open-hearted, frank, plain-dealing soldier, a character constantly worn by them for some thousands of years in the world '. We need not expect from such characters many thoughts that are either true, fine or noble. ' In the neighing of a horse or in the growling of a mastiff, there is a meaning, there is as lively expression, and may I say more humanity than many times in the tragical flights of Shakespeare.' He concludes his analysis with the sentence: ' There is in this play some burlesque, some humour and ramble of comical wit, some show and some mimicry to divert the spectators, but the tragical part is none other than a bloody farce, without salt or savour ' He cites Othello's great speech in the anguish of his heart

> O now for ever
> Farewell the tranquil mind ! farewell content

with the remark that he does so ' not for anything poetical in them besides the sound that pleases '. The importance of the handkerchief troubles him—he makes ' a tragedy of this trifle '.[1] According to him Shakespeare's genius lay in comedy and humour alone, ' in tragedy he appears quite out of his element; his brains are turned, he rambles and raves without any coherence, any spark of reason, or any rule to control him or set bounds to his frenzy '. As Prof Lounsbury remarks this is an exact picture of Rymer himself.

Rymer's learning was the great tower of his strength. It secured for him the respect of all his contemporaries although they differed from his views Gerard Langbaine, although he differed from Rymer in his opinion of Elizabethan poetry, felt compelled to acknowledge Rymer's excellent talent for criticism. Pope's opinion was very high if Spence has reported him correctly. ' Rymer a learned and strict critic ? Ay, that is exactly his character. He is generally right,

[1] He calls *Othello* the ' tragedy of the handkerchief '—he finds in it the moral ' that wives should look well to their linen.'

though rather too severe in his opinion of the particular plays he speaks of; he is on the whole one of the best critics we ever had' Spingarn thinks that his consistent doctrine and his analytic power were sufficient to win for him the deference of his contemporaries.

Besides Rymer two other writers dealt with Shakespeare at the same time. Rymer is an open antagonist of Shakespeare; Dennis and Gildon accepting the same standards and bowing to the same rules appear as Shakespeare's defenders and apologists. All the three reproach Shakespeare for his want of art.

Dennis 1657–1734 was known as the critic He was gifted with an acute understanding and a keen appreciation of poetry. He praised, unlike Rymer, Milton's *Paradise Lost* very highly. He received a learned education at Harrow and Cambridge and was well-read in ancient and modern literature. He was highly respected by Dryden and others and Congreve's *Essay on Comedy* was addressed to him. He was however vain and irritable, and his ill-success in his literary ventures soured his temper and his whole life was made a scene of warfare. Like Gildon he incurred the hatred of Pope because both thought slightly of Pope's poetry Both, therefore, found their place in the *Dunciad*. In 1693 Dennis published his *Impartial Critic* being observations on Rymer's *Short View of Tragedy*. In the prefatory letter to the pamphlet which is in the form of a dialogue, he argues that Rymer's proposals to reform the English stage, if accepted, would, instead of reforming, ruin the English drama. It is vain to think of setting up a chorus on the English stage. But in 1712 he writes his treatise on the genius and writings of Shakespeare. Professor Lounsbury thinks that here he is seen at his worst. His tastes conflict with his rules. Nevertheless he praises the poet enthusiastically. Gildon who wrote an essay in 1694 in vindication of *Paradise Lost* was only a satellite of Dennis whom he accepted as his master.

The whole spirit of Rymer's attack, his frenzy and his raving, showed that he was fighting a forlorn cause The reputation of Shakespeare was too strongly established to be shaken by the wild attack of a Rymer. None of his contemporaries approved of his attitude towards Shakespeare in spite of their general belief in the soundness of the rules which Rymer flaunted so triumphantly Even the rules were not infrequently questioned. The ridiculous doctrine of poetical justice was attacked by Addison who also hit Rymer hard in his essay on false criticism in the *Spectator*. Here he suggested that Mr. Rymer's *Edgar*, a play which was a miserable failure, was to 'fall in snow at the next acting of Lear'. Showers of snow in the theatre 'are the plays of unsuccessful poets artificially cut and shredded'. Rymer's manner was never again repeated although

something of the same spirit reappeared in the author of *The Female Quixote* who published, in 1753, her *Shakespeare Illustrated* in three volumes The volume is dedicated to the Earl of Orrery and a note on the first page says that the dedication was written by Dr. Johnson. Rymer's remark that Shakespeare altered Cinthio's version of the tale always for the worse sets the example for her work. For she says that Shakespeare almost invariably falls below his sources. Professor Lounsbury makes the appropriate comment 'she came to the world too late. She should have been Mrs. Rymer.' Johnson suggests in the dedication that the power of invention is the most valuable requisite of a poet—to tell over again a story that has been already told and to tell it better is no rare qualification. Holding this view her judgement of Shakespeare was bound to be unfavourable. In the dedication which may have been written or perhaps inspired by Johnson, it is conceded that the dramatist's chief skill is in the representation of life. His reputation is therefore safe—till human nature shall be changed. She analyses *Measure for Measure* in relation to the tale in Cinthio and pronounces the judgement extracted above 'The play is absolutely defective in a due distribution of rewards and punishments'. *Romeo and Juliet* is praised but *Cymbeline* evokes her emphatic disapproval—the whole conduct of the play is absurd and ridiculous to the last degree. In *All is Well* poetical justice is violated and in *Hamlet* the vengeance is delayed

Both Addison and Steele, the periodical essayists, the censors of the manners of the Augustan age, the *arbitri elegentiarum*, are immensely interested in Shakespeare and his plays. The volatile Steele was a genuine and sincere moralist and shocked by the vulgarity, profaneness and immorality of the Restoration stage, wished to reform it by introducing a new type of drama. This reform he achieved by his *Sentimental comedies.* In No. 8 of the *Tatler* Steele criticising the morals of a contemporary play, the *London Cuckolds,* argues that the low gratifications which the audience expects could be amended only 'by encouraging the presentation of the noble characters drawn by Shakespeare and others, from which it is impossible to return without strong impressions of honour and humanity'. In the *Spectator* 592 Addison with his keen literary sense and humour points out to the critics who perpetually talk of Shakespeare's want of art, that 'there is more beauty in the works of a great genius who is ignorant of the rules of art, than in those of a little genius who knows and observes them. Our inimitable Shakespeare is a stumbling-block to the whole tribe of these rigid critics Who would not rather read one of his plays, where there is not a single rule of the stage observed, than any production of a

modern critic, where there is not one of them violated'. This is hitting the nail on the head. Note however that Addison does not venture to question those rules of the stage—he does not recognize that Shakespeare is the master of a far finer and fuller art. Addison concludes with the remark that Shakespeare was produced by the spontaneous hand of Nature without any help from art. For Addison was in no sense in advance of his age Witness his criticism of *Chevy Chase* and *Paradise Lost* and his faithful observance of the classical rules including the *laison des scenes* in his own *Cato*. Addison in No. 419 of the *Spectator* has an essay in which he writes with considerable appreciation of the delicacy of imagination which enables a poet like Shakespeare to create a world like that of *The Midsummer Night's Dream*—especially the fairies and other preter-natural beings with which he peoples these worlds Borrowing Dryden's expression he names this the fairy way of writing. In this Shakespeare has excelled all others, 'that noble extravagance of fancy which he had in so great perfection thoroughly qualified him to touch this weak superstitious part of his readers' imagination.' 'If there are such beings (ghosts, fairies, etc) in the world, it looks highly probable that they should talk and act as he has represented them'. Shakespeare, he remarks in the essay referred to above, is not what the French call a *bel esprit* by which they mean a genius refined by conversation, reflection and the reading of the most polite authors.

LECTURE 5

Throughout the 17th century Shakespeare's reputation was constantly on the increase. Only during the period of the Restoration did Shakespeare's reputation receive any set-back at the hands of the rigid and arrant formalists like Rymer. In spite of the prevalence of neo-classic ideas and the consequent exaltation of the French drama, 'the great voice of Dryden was again and again raised in bold assertion of the greatness of Shakespeare and Milton.' Shakespeare's supreme genius is recognized or conceded but his ignorance of the rules of art is regretted. Especially this is the attitude of the 18th century The century of reason and common-sense is marked by its judicial manner in Shakespeare criticism. The Elizabethan age was regarded as Gothic, barbarous and uncivilized in the extreme. Littleton, in his *Dialogues of the Dead* published in the year 1760, puts into the mouth of Pope in extenuation of the barbarity with which Boileau charges Shakespeare, the sentence, 'Consider from how thick a darkness of barbarism the genius of Shakespeare broke forth'. Every age is apt to turn back on its predecessor—witness the attitude of the younger moderns towards the Victorian age—an attitude which provoked from Dean Inge his splendid defence of the Victorian era—one of the twin peaks of English civilization. But the 18th century was more than self-satisfied. All the great English writers take often a condescending or patronising view of the Elizabethan age. Goldsmith, in his *Inquiry into Polite Learning*, while reviewing the conditions of the stage of his time, deplores the absurdities of Shakespeare who lived in an age of ignorance. 'I admire the beauties of this great father of our stage as much as they deserve, but could wish for the honour of our country, and for his honour too, that many of his scenes were forgotten'. Much of the applause of the spectator of one of these pieces revived on the stage proceeds from the sound of a name and an empty veneration for antiquity. He refers in the same passage to 'those pieces of forced humour, far-fetched conceit, and unnatural hyperbole which have been ascribed to Shakespeare'. In chapter 18 of the *Vicar* we read 'Is it possible that the present age can be pleased with that antiquated dialect, that obsolete humour, those over-charged characters which abound in the works of the writers of the last age?' This attitude of admiration for Shakespeare's great genius mingled with pity or regret at his total ignorance of art pervades the Shakespeare appreciation of the century.[1]

[1] Lounsbury—*Shakespeare as a Dramatic Artist*

Blair's *Lectures on Rhetoric* begun in 1759 bear this out in a striking manner. He thinks that there is hardly any one of Shakespeare's plays which can be called altogether a good one, and which can be read with uninterrupted pleasure from beginning to end. David Hume, too, the historian and the philosopher and the master of a singularly lucid prose style, thought that the English stage by imitating Shakespeare had fallen into barbarism, and he hailed the *Douglas of John Home* as a play singularly fitted to serve as a model. This play was popular it observed all the unities. Hume was pleased with it, for he remarked 'It will be esteemed the best, and by French critics, the only tragedy of our language'. In his appendix to the *History of King James the First*, in a passage of splendid prose, Hume refers to Shakespeare as a prodigy when taken with all the limitations of the rude age into which he was born. But he abounds in irregularities and absurdities, 'a reasonable propriety of thought he cannot for any time uphold'. It is in vain to look to him for purity or simplicity of diction—he was totally ignorant of theatrical art and conduct 'Shakespeare,' he says, 'ought to be cited as a proof how dangerous it is to rely on genius alone for attaining an excellence in the finer arts'. Hume admires the imagination and the vigor of mind of the Elizabethan writers but regrets their want of judgement. In speaking of Shakespeare with the same freedom which history exercises over kings and ministers Hume is aware, he is running counter to the national prepossessions which prevail. Lord Chesterfield too regrets that Shakespeare's genius is frequently attended with 'those extravagances and nonsense which a better cultivation would have avoided'

There was apparently another school of opinion in the century, not so vocal at first as the other, but all the same powerful and increasingly so, which held that Shakespeare's genius and greatness are such that he is somehow above art Shakespeare is exempted from the general law of art which binds other writers This as well as the former school alike believed in the value and soundness of the rules The latter class accepted the conventions but Shakespeare also they accepted much more heartily Boswel in commenting in the *Life* on Johnson's edition of Shakespeare, remarked 'a blind, indiscriminate admiration of Shakespeare had exposed the British nation to the ridicule of foreigners' This shows that such an appreciation existed, a point evidenced again by the sentences of Goldsmith extracted above and by the references in Pope's *Epistle to Augustus.*

> Shakespeare (whom you and every Play-house bill
> Style the divine, the matchless, what you will)

Pope here may be humorously exaggerating or it might be a reference to the existence of a school of Shakesperians who according to Pope were his blind worshippers.

With all its defects the age of prose and reason, our excellent and indispensable 18th century, remains excellent and indispensable in Shakespeare criticism as in other respects. The patient and learned scholarship of the age was devoted to Shakespeare as it was to Chaucer and the work of the century effectually prepares the ground for later appreciation and criticism.

The first editor of Shakespeare was the poet, Rowe, who made his reputation as a dramatist himself. He was the poet-laureate and a popular tragedian as the author of the *Fair Penitent*, *Jane Shore* and other plays. He created the 'gallant, gay Lothario who was elevated by Richardson into Lovelace in Clarissa. Rowe gave us the first biography of Shakespeare—the first authoritative account of Shakespeare's life. He brought together oral traditions which although not all deserving acceptance, would have perished but for him. His account of Shakespeare remained the standard biography of Shakespeare throughout the 18th century. The earliest octavo edition of Shakespeare and the first to contain regular lists of *dramatis personæ*, Rowe's edition has little value from the point of view of the text of Shakespeare. For his edition was based on the fourth and the least valuable folio. Nevertheless the work was a labour of love and led the way to many others.

To the historical student of Shakespeare criticism the critical and appreciative portion of Rowe's account of the dramatist is full of interest. Rowe suggests, perhaps without realizing the critical point involved in the suggestion, that Shakespeare's plays are either tragedies or comedies The chronicle plays and even some of his so-called comedies are virtually tragedies. Following his predecessors he asserts that tragi-comedy was the common mistake of the age. In noticing *Henry the Fourth* he notes what he calls the scurvy treatment of Falstaff by Prince Hal when the prince assumes the throne The *Merry Wives*, Shakespeare's solitary exercise in citizen comedy into which serious interest is not admitted, Rowe admires fully. Another interesting observation is in reference to Shylock 'I cannot but think the part of the Jew was designed tragically by the author.' But Shylock like Malvolio was essentially a comic character evoking from the Elizabethan audience peals of laughter. But Rowe anticipates the modern attitude to the character of Shylock as he is represented by Shakespeare. Shakespeare disdained the unities: his excellences were of a different kind. Anticipating Addison Rowe admires the genius of Shakespeare as revealed in the creation of the fairy world of plays like the *Dream*. It is not

difficult to discover faults in Shakespeare if his plays are judged with reference to the rules established by Aristotle and taken from the Greek stage. But Shakespeare lived under a kind of mere light of nature—we are to consider him as a man that lived in a state of almost universal license and ignorance. Rowe, in this as in many other points, is merely repeating the arguments of his predecessors. Shakespeare's strength, he concludes, lay not in the conduct of the fable or in the fit disposition of its several parts but in the representation of the manners and passions.

The greatest poet of the age, Alexander Pope, although little qualified for it, took in hand an edition of Shakespeare Pope was trying to emulate the example of his master Dryden. Dryden nobly praised Shakespeare. Pope edited him His edition however is not of much value except for the notable preface—an excellent specimen of the attitude of the age towards Shakespeare. Pope's edition came out in the year 1725 in six quarto volumes. Joseph Warton in his edition of Pope, while lamenting that Pope ever undertook this edition of Shakespeare for which he was unqualified, commends the preface which, he says, is written with taste, judgement, purity and elegance. The preface is the best example of the critical manner of the age—the examination of the author with reference to his beauties and faults—a mechanical method hardly productive of satisfactory results Shakespeare, says Pope, is, of all English poets, the fairest and fullest subject for criticism—affording the most numerous instances of beauties and of faults of all sorts Then follows a sentence which is the most unqualified in the whole preface. 'The poetry of Shakespeare was inspiration indeed : he is not so much an imitator as an instrument of Nature ; it is not so just to say *that* he *speaks from* her, as *that she* speaks through him.' This, the happiest sentence in Pope's preface, is clearly a derivative from Dryden who wrote that all the images of Nature were still present to Shakespeare By Nature Pope meant originality—contrasting Shakespeare in this with Homer, incorrectly as has been shown later. Pope appreciates Shakespeare's power of character-portrayal . 'every single character in Shakespeare is as much an individual as those in life itself.' The individuality is further wonderfully preserved by giving each character an accent distinct from that of the other. Another beauty of Shakespeare is his power over the passions. His sentiments also are excellent. But he has almost as great defects. Pope proceeds to explain some of these faults as being due to the necessity Shakespeare had of starting by an endeavour to please the populace. His plays reflected therefore the taste and humour of the people. The plays abound with mechanics and tradesmen, and the mere buffoonery, vile ribaldry and unmannerly jests of fools and clowns. Rules of the stage were

unknown at the time. Jonson alone brought critical learning into vogue. Pope, then, well says, not certainly for the first time in Shakespeare criticism, that to judge Shakespeare by Aristotle's rules is like trying a man by the laws of one country, who acted under those of another. This is quite good so far Shakespeare, Pope continues, had no education—not the patronage of the cultured to start with—did not know the best models ; it was unfortunate that so many handicaps combined to limit his genius. His plays in his maturer years improved. Pope who had no love lost with the players lays at their door many of the 'faults he finds in Shakespeare. Pope agrees with Jonson that Shakespeare should have blotted a thousand lines As to Shakespeare's lack of learning he has some interesting and sane remarks. He draws a distinction between knowledge of languages and learning. In the former he may have been deficient, but it is impossible that he was not well-read. The love of antithesis, rather the zeal of the partisans of Jonson and Shakespeare, Pope thinks, is the reason of the popular notion that Shakespeare was without any learning. About the relations of these two he writes very sensibly · 'I cannot help thinking that these two great poets were good friends and lived on amicable terms.' Pope's appreciation when set beside that of Dryden suffers. His criticism is patchy—it has none of the heartiness and the fervour of Dryden's memorable character. The very principle of balancing virtues and faults vitiates it. Pope was not the critic to do justice to Shakespeare.

The preface must therefore be praised with qualification. The edition itself has very few virtues to commend it He did no real collation. He did not recognize the value of the First Folio, for he says . 'In all points except literal errors the Folio is far worse than the quartos '. Of the 16 plays published before 1623 he knew only 11. In his preface he said that in 'what I have done I have given proof of my willingness and desire, than of my ability to do him justice I have discharged the dull duty of an editor to my best judgement with a religious abhorrence of all innovation, and without any indulgence to my private sense or conjecture.' An editor who approached his task with the feeling that it was a dull duty was not likely to do it well. As to the other claims made in the last sentence they are not all true. He based his text substantially on that of Rowe and did no collation . his innovations derived from his private sense and conjecture are numerous. He rejects for example a line like—

'Sleep that knits up the ravelled sleeve of care'

Pope introduced a controversial tone into Shakespeare criticism. For he found that his edition was severely and thoroughly

searched and criticized by Theobald. He had the misfortune to incur the hatred of Pope. In 1726 he published *Shakespeare Restored*, or a specimen of the many errors as well committed as unamended by Mr. Pope in his late edition of this poet designed not only to correct the said edition, but to restore the true reading of Shakespeare in all the editions ever published. Theobald was really qualified by his studies and training to undertake the work. The Cambridge editors praise his admirable acuteness in detecting errors and ingenuity in correcting them. He was a classical scholar with sound training in corrupt classics He had a genuine taste for poetry and was the best living student of Elizabethan literature. But his very first step so far as his relations with Pope and therefore with posterity to some extent are concerned, was unfortunate. The hyper-sensitive and spiteful poet, Pope, with a thorough contempt for poetasters was not likely to forgive one who attacked his work, and in the first edition of the *Dunciad* Theobald was enthroned in the chair as president of the dunces. 'Piddling Tibbald' who claims some regard preserved in Shakespeare's name published his edition in 1733. Theobald addresses himself to the task of improving what appears to him to be the horrid condition of the text of Shakespeare. Rowe recognized this but lacked the necessary energy to correct it. Pope pretended to have collated the old copies, and yet seldom has he corrected the text but to its injury. Pope has inflicted a wound where he intended a cure. All praise of Pope's edition is therefore absurd. Theobald apologising for the personalities in his preface remarks with bitterness 'There are provocations which a man can never forget'. For, in his second edition of Shakespeare Pope had maliciously attacked Theobald Theobald's work as a textual editor and interpreter of Shakespeare is memorable. Mr. Collins with a little exaggeration perhaps hails him as the Porson of Shakespeare criticism.[1] The well-known emendation in *Henry the Fifth*, a 'babbled, for the Folio,' 'a table' is only one of the several for which he is responsible. Theobald had none of the genius or brilliance of Pope but his principles of textual criticism were enlightened and modern: 'I ever labour to make the smallest deviation that I possibly can from the text—never to alter at all where I can by any means explain a passage with sense; nor by any emendation to make the author better when it is probable the text came from his own hand'. Although Pope belittled his work the public recognized its value and his edition published in seven volumes were reprinted several times

The two other editions of Shakespeare in the 18th century

[1] Nichol Smith, *xviii. Century Essays on Shakespeare.*

published before that of Dr. Johnson's in 1765, although historically interesting and valuable as an index of the ever-growing interest of the scholars and the reading public in Shakespeare, are not of very considerable intrinsic worth. Hanmer's came earlier and was published in 1744. Known as the Oxford edition its main distinction was its attractive get-up. Hanmer was a country gentleman with no great literary tastes. He pretended like others to have collated the various authorities but he virtually followed the editions of Pope and Theobald Gifted as he was with commonsense he introduced some lucky emendations which have been received into the modern text. His edition has a very short preface in which Shakespeare is mentioned as fully entitled to receive as much consideration at the hands of Englishmen as foreign writers receive from their fellow countrymen. It was in 1747 that Warburton, 'a blustering divine of multifarious reading,' the friend and editor of Pope, published his edition of Shakespeare in 8 volumes. His long preface is noted for its arrogant tone, its extravagant laudation of Pope's labours as an editor and unjust depreciation of Theobald and Hanmer Of his own edition he boasted that the genuine text is there settled His notes although learned are often filled with absurd pedantry. It is noteworthy that in the preface he refers with approval to the *Observations on Macbeth* published anonymously by Dr. Johnson in 1745.

Edward Young, the poet, in a verse epistle to Lord Lansdowne contrasts Shakespeare's nature with the bare-faced art of Corneille. The poet of the Seasons too in his *Summer* praises Shakespeare.

> For lofty sense,
> Creative fancy, and inspection keen
> Through the deep windings of the human heart,
> Is not wild Shakespeare thine and nature's boast?

Joseph Warton, the elder son of Thomas Warton, the Oxford Professor of Poetry, and the author of the *Essay on the Genius of Pope* whose works he edited, in his *The Enthusiast or the Lover of Nature,* a blank verse poem, praises Shakespeare's 'warblings wild'

> What are the lays of artful Addison,
> Coldly correct, to Shakespeare's warblings wild?
> Whom on the winding Avon's willow'd banks
> Fair Fancy found.

Warton was invited by his friend Dr. Johnson to contribute to the Adventurer and the poet and critic who dared to question the claim of Pope to the title of a great poet appears appropriately enough as the author of a few interesting papers on the two plays of Shakespeare—*The Tempest* and *King Lear.* Warton's papers

were the first pieces of Shakespeare criticism to form a series in a periodical and their intrinsic worth, although not very high, is still not negligible. Warton's method was indicative of a coming change in Shakespeare criticism. He remarked in one of his papers significantly that 'general criticism is on all subjects useless and unentertaining, but is more than commonly absurd with respect to Shakespeare, who must be accompanied step by step and scene by scene, . . . if we should do complete justice to his genuine beauties'. The critical position assumed by Warton, in the opening paragraphs of his paper on *The Tempest,* however, is not far different from that of Pope. For he says a Virgil or Horace is regular and correct: a criticism of their works resolves itself into a panegyric. But Shakespeare exhibits more numerous examples of excellences and faults, of every kind, than are to be found in any other author. He proposes to examine Shakespeare without blind admiration or wanton invective. The unities he does not observe but this is more than compensated by his portrayal of human character In the knowledge of the heart of man he is matched by Homer alone. *The Tempest* is a striking instance of his creative power. He remarks on the authority of Horace that the formation of an original character and the consistent preservation of it is an arduous task He cites Caliban as an instance. Carlyle's favourite passage in the play impresses Warton, and quoting it he remarks, that the moral and sententious Euripides has not anything better than this short but comprehensive observation on human life. The observation of the unities evidently pleases him—it would have been still better if the whole business of the play were transacted before the cave of Prospero. The paper on *Lear* has some interesting observations. He deplores the tendency of modern playwrights to make love the primal element of their tragedies by which, the theatre, the noble school of virtue, is degraded into an academy of effeminacy. Shakespeare is a great exception. He appreciates the use of external nature and natural phenomena in *Lear.* But the play is not without considerable imperfections. The unity of the fable is destroyed by the sub-plot and the gouging of Gloucester's eyes on the stage is revolting.

Warton's friend, Gray, the most original poet of the century, sees the progress of poetry from Greece to Rome and from Rome to England, where the mighty mother Nature did unveil her awful face to Shakespeare, Nature's dauntless child.

> This pencil take (she said) whose colours clear
> Richly paint the vernal year
> Thine too these golden keys, immortal boy!
> This can unlock the gates of joy,

Of horror that, and thrilling fears,
Or ope the sacred source of sympathetic tears

Gray praises the vividness of Shakespeare's language: every word in him is a picture. Gray commends Shakespeare's language as being immeasurably superior to that of latter-day writers.

Henry Home, known as Lord Kames, the author of the *Elements of Criticism*, 1762, emphasises Shakespeare's superiority to all other writers in delineating human passion: 'The purity and perfection of the dialogue in Shakespeare improve with the maturity of his genius', and this, he adds, 'ought to be considered by those who rigidly exaggerate every blemish of the finest genius for the drama the world ever enjoyed' His blemishes are on the surface, but his beauties could be appreciated only by those who dive deep into human nature. Shakespeare excels all poets, ancient and modern, in the knowledge of human nature. This unequalled knowledge of the human heart exhibited by Shakespeare in his plays is emphasised by George Lyttleton, friend of Pope and of Thomson, a successful politician, in his *Dialogue of the Dead*. In the Dialogues Boileau questions Pope why he condescended to edit Shakespeare, and Pope answers 'if human nature were destroyed, and no monument left of it except his works, other beings might know what man was from them'. Boileau is made to say 'a veneration for Shakespeare seems to be a part of your national religion, and the only part in which your men of sense are fanatics' This is a remark which betrays the increasing veneration for the dramatist whose honour and greatness are considered as being bound up with those of England herself.

Although it is not part of my scheme to examine the history of Shakespeare reputation on the continent, the name of Voltaire cannot be left out of this survey It was curiously from this most brilliant and versatile of the Frenchmen of the *Ancien Regime*, whose whole life was spent in championing the cause of liberty, that the most violent attack of the century against Shakespeare came. But Voltaire denied freedom to tragedy alone. He came over to England in 1726 and his visit comprised '*les années les plus fructeuses de sa vie*'. In England he admired the country and the people, was struck, like Erasmus in the 16th century, by the beauty of English women. He knew the language at first very imperfectly but rapidly attained a remarkable proficiency in it. In England he appreciated Pope and his poetry, and his *Essay on Criticism* he thought superior to its progenitors, Horace's Art of Poetry and Boileau's Art Poétique. He was impressed by the treatment of moral ideas in English poetry, a point elaborated by Arnold in his *Essay on Wordsworth*. Voltaire studied Shakespeare's plays, saw *Julius Caesar* acted and on his return to France introduced effectively for the first

time Shakespeare on the continent. Voltaire obviously started the vogue of Shakespeare on the continent. For Voltaire the 'unities are the fundamental laws of the theatre' and are deduced from reason and reason must triumph at last. The English stage lacks decorum, purity, and the perfection of art These are qualities always present in French drama In his discourse on English Tragedy he said 'Shakespeare was the creator of the English theatre—his genius was at once strong and abundant, natural and sublime, but without the slightest spark of taste, void of the remotest knowledge of the rules. Shakespeare has his beauties and as an exhibition of them he translates Hamlet's soliloquy.' Voltaire's knowledge of Shakespeare was extremely limited, being confined mostly to *Julius Caesar* and *Hamlet* His ignorance in general was such that he makes Falstaff no other than Lord Chief Justice Voltaire's early moderate attitude towards Shakespeare unfortunately changed, later in life, when the cult of Shakespeare in France had strengthened considerably. The position of even the French masters, Racine and Corneille, was assailed while his own work was not mentioned by the more recent writers. This put him out violently and it was at this period that Voltaire let out his notorious remarks on Shakespeare Admiration for Shakespeare connoted for him treachery to the classical code and incipient barbarism. Dr. Johnson referred with characteristic emphasis to the petty cavils of petty minds in referring to some criticism of Voltaire. This contemptuous dismissal wounded him keenly. In the Philosophical Dictionary Voltaire cited instances of Shakespeare's vulgarity.—Cleopatra and the clown, the wooing of Henry, the first scene of *Othello* and others. Finally he dismissed Shakespeare as a beautiful savage without the slightest good sense or taste He was fighting a lost cause. He realized the greatness of Shakespeare but fearing that the citadel of classicism was being rudely shaken by the inroads of freedom and romance he sought to give a set-back to the new movement by hitting hard at Shakespeare in whom freedom and romance were combined with the highest genius.

Voltaire's opinion had its influence in England. The honour of the English nation was felt to be touched. Mrs. Montagué wrote a reply in 1769. Dr. Johnson addressed himself to the task of impartially reviewing Shakespeare He appeals from rules to nature Dr. Johnson's work as a critic of Shakespeare I propose to review in my next lecture.

Lecture 6

In this concluding lecture I propose to review the work of Dr. Johnson on Shakespeare. An edition of Shakespeare was one of the earliest literary projects planned by Johnson and as early as 1745 When Johnson was earning a precarious living by writing for the booksellers, he published a pamphlet entitled *Miscellaneous Observations on the Tragedy of Macbeth*, with remarks on Sir Thomas Hanmer's edition of Shakespeare. Boswell says that to this pamphlet Johnson affixed proposals for a new edition of Shakespeare by himself. No copy of these proposals has survived but it is clear that Johnson early set his heart on an edition of Shakespeare which would be a worthy monument to the genius of the dramatist and his own scholarship *The Observations on Macbeth* were favourably noticed and warmly commended by Warburton in his Preface and Johnson was grateful for it. 'He praised me at a time when praise was of value to me'. Johnson did not however proceed with his projected edition but laid it aside and engaged himself in the task of preparing the Dictionary. Later when his labours on the Dictionary, which was published in 1755, were over, he once more turned to Shakespeare, this time with greater confidence and the strength of a well-founded reputation. In the year 1756 he published his proposals for printing the dramatic works of William Shakespeare. The pamphlet of 1745 was an examination of the many points of interest in one particular play of Shakespeare and was meant as a specimen of his projected edition. It opens with a learned discourse on the belief in witchcraft and necromancy in the Elizabethan age and incidentally refers to 'the learned Dr. Warburton'—a reference which obviously pleased Warburton as is clear from his generous Praise in his Preface to Shakespeare. The Proposals of 1756 are in many ways of a unique quality. It is a short but singularly remarkable document. Professor Raleigh truly observes: the proposals are magnificent in their range and discernment. The whole duty of a Shakesperian commentator and critic is here, for the first time, expounded. In reading these proposals we are reminded of Johnson's words to his friend Reynolds—' There are two things which I am confident that I can do very well. one is an introduction to any literary work, stating what it is to contain, and how it is to be executed in the most perfect manner'. The determination of the text of Shakespeare, the elucidation of Shakespeare's obscurities by a careful study of the language and customs of Shakespeare's time, the tracing of the dramatist's knowledge to its sources, the comparison

of Shakespeare's work with that of other great poets, the observation of his faults and beauties—these are the duties which Johnson sets forth in the *Proposals* as devolving on an editor of Shakespeare. This clear, emphatic and convincing statement was in itself a great step forward. But Johnson does not satisfy himself with an enumeration of these duties. He explains with reference to Elizabethan conditions—Johnson always takes the historic point of view—the reasons for the unsatisfactory state of Shakespeare's text and makes a careful analysis of the causes of the obscurity of Shakespeare. These he imputes partly to Shakespeare and partly to the age in which he lived. Shakespeare is, he argues, one of the few Elizabethan writers who have survived—here no doubt our fuller knowledge enables us to confute Johnson—and the absence of parallel passages makes the illustration of his language difficult. Shakespeare has more allusions, says Johnson, than other poets to the traditions and superstitions of the vulgar—which must therefore be traced before he can be understood—a critical seed which, as Bailey remarks, has had a remarkable growth since Johnson's time. Johnson further notes that the English language in the time of Shakespeare was yet unformed, still somewhat in a state of fluctuation. 'In that age as in others fashion produced phraseology which succeeding fashion swept away'—a fact which Dryden imperfectly recognized when he criticized the wit of the Elizabethans. In concluding this section of the *Proposals*, Johnson with fine critical insight suggests another reason for the obscurity of Shakespeare's language—'the fulness of the idea, which sometimes might load his words with more sentiment than they could conveniently convey, and that rapidity of imagination which might hurry him to a second thought before he had fully explained the first'.

This is an admirable statement the truth and justice of which are appreciated by every student of Shakespeare's maturer plays. Another interesting observation in the *Proposals* has again reference to Shakespeare's language. Johnson with characteristic good sense maintains it as his opinion that very few of Shakespeare's lines were difficult to his audience, and that he used such expressions as were then common and that his language could always be illustrated by comparison with that of contemporary writers. Coleridge to whose genius we owe so much of our discerning enjoyment of Shakespeare thought it was idle to endeavour to support Shakespeare's phrases by quotations from Ben Johnson, Beaumont and Fletcher, etc., 'his language is entirely his own I believe Shakespeare was not a whit more intelligible in his own day, than he is now to an educated man.' Again as Raleigh remarks Coleridge's remarks are true so far as they have reference to the individuality of Shakespeare's style but in respect of the wider problem of language modern criticism has

shown that Coleridge is wrong and that Johnson was entirely in the right.

The proposals came out in 1756 but it was only in 1765, full nine years later that Johnson's edition was published. Procrastination is the thief of time and Johnson, naturally indolent, put off his work from year to year Dr. Grainger wrote to Percy in 1758: 'I have several times called on Johnson to pay him part of your subscription —I say part, because he never thinks of working if he has a couple of guineas in his pocket.' A young bookseller waited on him in 1763 with a subscription and in paying the subscription he requested that the subscriber's name should be inserted in the printed list.. Johnson replied with great abruptness: 'I shall print no subscribers'. Then, more complacently · 'I have two very cogent reasons for not printing any list of subscribers—one that I have lost all the names; the other that I have spent all the money.' Churchill's caricature[1] is almost justified by this anecdote.

The long-promised edition was published in 1765—the *Plays of William Shakespeare*, in eight volumes with the corrections and illustrations of various commentators—to which are added notes by Sam. Johnson. The work was received, in Boswell's words, with high approbation by the public and passed into a second edition which was republished by George Stevens, with Johnson's approval and help, in 1773.

I must now proceed to examine briefly the merits of Johnson's edition. Macaulay with his usual emphasis maintained that 'the preface, though it contains some good passages, is not in his best manner. The most valuable notes are those in which he had an opportunity of showing how attentively he had during many years, observed human life and human nature. The best note is on the character of Polonius. Nothing so good is to be found even in Wilhelm Meister's admirable examination of *Hamlet*. But here praise must end. It would be difficult to name a more slovenly, a more worthless edition of any great classic The reader may turn over play after play without finding one happy conjectural emendation, or one ingenious and satisfactory explanation of a passage which had baffled preceding commentators.' In the words of Raleigh who lets himself go perhaps a little too far in praise of Johnson, this infamous latter portion of Macaulay's remarks has

[1] 'Pomposo' in '*The Ghost*'
He for subscribers baits his book,
And takes their cash, but where's the book?
No matter where, wise fear, we know,
Forbids the robbing of a foe,
But what, to serve our private ends,
Forbids the cheating of our friends?

only emphasis to commend it. It is characterized by violent exaggeration and is entirely unjust. Boswell's judgement is still strictly true: 'In the October of this year he at length gave to the world his edition of Shakespeare, which, if it had no other merit but that of producing his preface, in which the excellences and defects of that immortal bard are displayed with a masterly hand the nation would have had no reason to complain' Boswell proceeds to say that Johnson by candidly admitting the faults of his poet, had the more credit in bestowing on him deserved and indisputable praise.

The preface, which Adam Smith described as the most manly piece of criticism that was ever published in any country, remains to this day fresh and suggestive and is a masterly document in Shakesperian criticism impossible to overlook without distinct loss. Sir Sidney Lee notes that Johnson exhibits a somewhat sluggish appreciation of Shakespeare—certainly that warmth of reverential appreciation of Shakespeare which is the mark of the romantic criticism is totally absent in Johnson. He sits, in a sense, in judgement of Shakespeare and boldly states what he considers to be Shakespeare's faults. But the greatness of Johnson's personality, his mastery of the language, and his massive ineffable good sense are proclaimed by every line in his preface and his notes. Tremendous amount of work has been done on Shakespeare since Dr. Johnson's time: a revolution has been effected in the attitude taken to these questions, nevertheless Johnson's work has certainly not been superseded.

What then are the virtues of Johnson's work on Shakespeare? The preface, it has to be admitted by the most ardent admirer of Johnson, does not begin a new era in the criticism of the dramatist. We could hardly expect it seeing that Johnson was but the last great representative of that school in poetry and criticism nobly inaugurated by Dryden It is well-known that Johnson's ideal of poetry was the poetry of the neo-classic period, that his soul was lulled by the music of the couplet, that he had little or no ear for the melody of other verse forms in English—the blank verse, the several ode forms and shorter measures which in his time were being revived by poets whose work Johnson viewed with suspicion. In the *Preface to Shakespeare* we will find little that is strikingly original. After all we do not look to Johnson for any great degree of originality. It has been justly objected that Johnson does not convey to us a sense of the sublime poetry of Shakespeare, of the transcendent quality of his imagination. This does not, however, prove that Johnson was insensible of these. Johnson sums up in the preface, in an original and impartial manner, the various points at issue in Shakespeare criticism. His massive and penetrating

commonsense helps him to see through the mists of criticism, and his observations on many of the points in Shakespeare's art which troubled neo-classic critics are final. Shakespeare has, says Johnson, like Homer himself, become 'a classic, and could claim the privilege of established fame and prescriptive veneration. His works are now read for pleasure. They have passed through variations of taste and changes of manners and have received new honours in passing from generation to generation.' Johnson then proceeds to inquire why Shakespeare's fame has continued to last and grow. His answer is just a variation of the claim which Dryden and others among his predecessors made on behalf of Shakespeare 'Shakespeare is above all writers, at least above all modern writers, the poet of nature; the poet that holds up to his readers a faithful mirror of manners and of life' His characters are the genuine progeny of common humanity. With him the theatre is a great school of virtue and of moral and civil prudence. Shakespeare, Johnson continues does not make the passion of Love the sole element in his plays. Love is only one of many passions. It has no great influence on the sum of life and it has, therefore, little operation in the dramas of a poet who caught his ideas from the living world This view, rightly considered, is not inconsistent with the truth so admirably illustrated by Herford that Shakespeare is one of the greatest poets of Love. Johnson would not go to the extent of Pope and say that every speech may be assigned to the proper speaker, but he admires the manner in which character is discriminated and kept distinct from one another. His strongest emphasis in the preface is on Shakespeare's truth and universality; truth to nature and human life and his all-comprehensiveness. These, after all, are among the greatest glories of the Dramatist's genius. Concluding this section of the preface, he writes 'this therefore is the praise of Shakespeare, that his drama is the mirror of life'.

Johnson next meets the objections of Dennis, Rymer and Voltaire who are put out by Shakespeare's adherence to general nature. To them Shakespeare's Romans are not sufficiently Roman, and Voltaire censures Shakespeare's Kings as not completely Royal. Voltaire takes Shakespeare to task for representing the usurper in *Hamlet* as a drunkard. Dennis is offended that Menenius in *Coriolanus* should be represented as a buffoon. But Johnson replies that these objections are based on narrow principles, that Shakespeare makes nature predominate over accident and that his main care is to preserve the essential character. He disposes of these minor objections with the characteristic remark—'These are the petty cavils of petty minds; a poet overlooks the casual distinction of country and

condition as a painter, satisfied with the figure, neglects the drapery.'

The critic next addresses himself to the major issues and deals first with the charge, that Shakespeare's plays are, in the rigorous critical sense, neither tragedies nor comedies. The ancient poets wrote either tragedies strictly as such or comedies. Shakespeare, argues Johnson, exhibits in his plays the real state of sublunary nature. Johnson, as a critic with profound respect for the rules, admits that Shakespeare's practice is contrary to rules but with his good sense and larger vision he remarks, 'there is always an appeal open from criticism to nature Here he is really parting company with the classicists and almost going over to the camp of the enemies, whose days were only coming. The purpose of poetry is to instruct by pleasing—betraying in this definition Johnson's own predilections as a critic. Shakespeare's mingled Drama conveys all the instruction which comedy and tragedy could give. It is true to life and gives variety. He adds significantly—when Shakespeare's plan is understood most of the criticisms of Rymer and Voltaire vanish away Here again Johnson is almost anticipating the great critical principle emphasised by Coleridge that a great work of art reveals the laws by which it has to be judged. Neo-classic critics applied ready-made laws to works of art. Johnson explains that Shakespeare was ignorant of rules and just followed the natural bent of his genius and he argues with Rymer that his bent was for comedy. Curiously Johnson fails to appreciate the tragedies. They are, he thinks, written with great appearance of toil and study and with little felicity. But his comic scenes have suffered so little by the lapse of time. 'The stream of time which is continually washing the dissoluble fabrics of other poets, passes without injury by the adamant of Shakespeare.' That Shakespeare's plays are not in the narrower sense neither comedies nor tragedies is a criticism which we have to admit. But then the plays of Shakespeare necessitate and justify an enlargement of our conceptions of what comedy and tragedy are. Shakespeare as Dryden said has a comprehensive soul—he takes in all life—the grave and gay, the wild and the grotesque, into the fold of his imagination. The Philosopher Bergson thought that the essence of comedy was laughter and that laughter was an essentially intellectual process Shakespeare's romantic comedies are soaked in passion and poetry, and are always built round about a love episode essentially serious in character. The comedies of Moliere and of Ben. Jonson often verge on the farcical and sometimes have little more than their brilliance to save them from being styled farces. Shakespeare avoided the danger by grounding his comedies on action of a serious nature and by making

the human of all passions, the love of man for woman, the primal element of his comedies. In the tragedies too Shakespeare's genius enabled him to widen their scope and the so-called comic episodes in the tragedies introduced by him serve as points of rest and refreshment for the emotionally over-taxed spectator,[1] and enforce a vital fact—the unconscious irony present in so much of human life. The chorus on the Greek stage—their songs and dances—served to relieve the tension. Shakespeare boldly admitted scenes like those of the Grave-Diggers or the Peasant in *Antony and Cleopatra.*

The next and larger section of the preface is devoted to an examination of the faults of Shakespeare. Much of the hostility towards Johnson as a critic of Shakespeare is grounded not entirely without justice on these sections. Johnson looked to Shakespeare as a great Englishman and literary artist who like others wrote for his living and to please his audience. The mention in a rather elaborate way of the faults of Shakespeare provoked the attack of Shakespeare—Idolaters even in Johnson's day. The faults of Shakespeare as noted by Johnson have been catalogued and made the ground of a serious doubt as to what exactly was his attitude to Shakespeare Johnson, it has been said, tried deliberately to approach Shakespeare as he approached the Cock-Lane-Ghost. Here was Shakespeare, a mysterious phenomenon, attracting public attention and admitting of an explanation. In reading through this section of the preface, the total impression perhaps is rather against Johnson. But as Raleigh remarks it is foolish to deny these charges; the only possible reply to them is that Shakespeare's faults are never defects. They belong to super-abundant power.

The enumeration of Shakespeare's faults leads him on to the most serious of all, in the eyes of Classic Critics, from Rymer to Voltaire, the neglect of the unities—the violation of those laws which have been instituted and established by the joint authority of poets and critics. Johnson by an independent examination of the whole matter establishes that the unities of time and place are non-essential, that nothing is essential to the fable except the unity of action. The others arise from false assumptions—'the spectators are always in their senses, and know from the first Act to the last, that the stage is only a stage and that the players are only players.' The discussion of the unities is justly regarded as a notable example of Johnson's appeal from criticism to nature. The late Professor W. P. Ker has pointed out that Stendhal, in his Racine et Shakespeare, a tremendous onslaught on classicism, translates Johnson's arguments against the necessity for the observance of the unities of

[1] Hadow, Comic episodes in Tragedy.

time and place as the manifesto of the younger romantics. In saying that the unities of time and place are not essential for Dramatic illusion, Johnson was conscious that he was running counter to established, learned authority. He is almost afraid, he says, at his temerity, but hopes that his arguments will compel the principles of Drama to be examined anew.

As a master of language Johnson's proper field was the elucidation of Shakespeare—the explanation of the difficulties and obscurities of the language of the plays. A student accustomed to using the Variorum Shakespeare instinctively turns his eyes down to the notes of Johnson and he is never disappointed. In the matter of textual emendation Mr. Bailey justly claims that Johnson must be given the credit of having for the first time, stemmed the tide of rash emendation. He said in memorable words 'As I practised conjecture more I learned to trust it less.' The notes to the individual plays are full of interest both for the student of Shakespeare and the lover of Johnson. For while throwing light on the point concerned the notes are often an index to the tastes and character of the critic Macaulay justly singled for praise the full and admirable note on the character of Polonius. The note on Falstaff is also of special interest. Considering that Johnson was at heart a moralist it is a measure of Shakespeare's genius. Hazlitt loved to contemplate the marvellous genius of Shakespeare by the side of the dulness and ignorance of his commentators. Johnson takes leave of his readers, at the conclusion of his labours on Shakespeare, with the sound advice 'Let him that is yet unacquainted with the powers of Shakespeare and who desires to feel the highest pleasure that the Drama can give, read every play from the first scene to the last, with utter negligence of all his commentators.'

REPORT OF THE ROYAL COMMISSION ON LABOUR

BY

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I

The Whitley Commission Report marks an important stage in the progress and welfare of the working classes in India. It is a weighty and authoritative document of high quality whose value has been greatly enhanced by the unanimity of its recommendations. Not that there are no differences on some details, for apart from the note of dissent by Sir V. Sassoon, there are several instances, not all of them minor or unimportant, where some of the members representing the interests of labour on the Commission have expressed themselves differently. But on the whole the agreement is very pronounced and for this, the economic conditions of the workers are largely responsible. They have revealed a situation where differences of opinion, if any, can only arise about the speed and pace of action rather than on the need for it.

The Commission was carefully chosen and its personnel was such as to inspire confidence not merely as to its representative character, but also as to its capacity to fulfil the arduous task entrusted to it. It adopted the wise plan of securing the assistance of local Assistant Commissioners in each province, men and women whose knowledge and experience of local conditions must have been of great value to the Commission. Some insight into the nature of the day-to-day difficulties which workers in different industries experience in their life and work, was gained by the system of directly questioning the workers at each industrial centre. The appointment of a Medical Assessor to assist the Commission not only filled a serious gap in the composition of the Commission, but ensured that the vital problems of health and housing would receive adequate attention. The report bears evident marks of the value of the assistance which the expert knowledge and experience of the Medical Assessor enabled him to give.

WIDE RANGE OF ENQUIRY

The first thing that strikes us in the report is the comprehensiveness of the enquiry and the wide range of problems dealt with. Previous enquiries, official and unofficial, had almost always concerned

themselves with particular classes of workers or industries or dealt with some special problems affecting labour. But for a complete picture of the life and conditions of work of labour employed in every kind of industry, in factories and mines, in railways, docks and ships and in plantations, one will have to turn to this report where a careful and balanced, but thorough, survey of industrial conditions has been made. Unorganised trades have not been neglected, although further investigations are suggested. In respect of each industry, its special problems and difficulties have been propounded and recommendations made with a view to meeting them.

The Commission has realised that the problem of the industrial worker has many facets and cannot therefore be solved on any one line or by any one agency. While recognising the potency of legislation for curing many evils, it is none the less aware of the limitations of State action and has laid stress on the need for the voluntary co-operation of all agencies that can influence the workers' welfare. Problems of health and sanitation, of housing and slum-clearance, of drink and indebtedness, require the energetic and co-ordinated action of the employers, the State and Local Bodies and the Commission has sought to bring about this co-operative action. It cannot be doubted that the Whitley Report will long remain the *locus classicus* on the subject of Indian labour.

II

Some Gaps Still

And yet, elaborate as has been the enquiry, and rich in details as the report is, there are some serious gaps therein of which none is perhaps more conscious than the Commission itself. The Commission is frankly unable to make a quantitative analysis of the earnings and expenditure of the industrial workers. The lack of material on such vital questions as the incidence of sickness, labour turnover and absenteeism and the absence of any published or private results based on experiments regarding the effects of variation in the hours worked or the range of efficiency under different conditions of work have constrained the Commission to make one or two recommendations on inadequate data and to postpone making others until more detailed enquiries are organised. The feasibility of introducing sickness and unemployment insurance schemes and of establishing minimum-wage-fixing machinery has been left to be considered by separate committees after further material is gathered. Perhaps the Commission might well have adopted the wise plan which the Banking Committee adopted, of instituting some local enquiries on definite lines, but obviously it was precluded by lack of time.

Another omission for which the Commission can in no great measure be held responsible, arises from the fact that no study of labour conditions can be regarded as complete without relation to the efficiency of organisation of industry. The worker's earnings and hence his standard of living depend nearly as much on the employers' efficiency of management and organisation as on their own productive capacity. The realisation of this truth has led several trade unions in America to refuse to agree to any wage cuts until they are allowed a chance to consider all possible ways of bringing about economies in management. The range of efficiency on the part of employers in India is very wide and the contrasts in the level of organisation striking. But the average is still deplorably low. Workers' earnings have in many industries, suffered both from the lack and poor quality of material, equipment, tool and other accessories. Although the Commission was not unaware of the reaction of such factors on the workers' income and standard of living, it could not, without getting itself involved in interminable enquiries, enter into a field so wide as this.

Perhaps the most serious limitation of the report lies in the fact that the enquiry has been confined, by the terms of its reference, to conditions in British India. That industrial legislation in the Indian States is far behind that of British India and administration very lax is well known. There is a danger that industry might drift to the States to escape from the increasing stringency of regulation in British India. Already there is evidence of the migration of smaller industries from the borders of British India to the States, and the Commission has drawn attention to this tendency which is showing signs of increasing strength. But the more important aspect of the problem has been neglected. The people of India cannot be broken up into separate units and protection granted to one set of workers and denied to those living in the States. If the workers in British India need to be under the protecting wings of the Government, so do those of the States, and in any future constitution of India, the problem of labour in the States is bound to press itself forcibly on our attention.

Need for Uniformity in Legislation

In urging that industrial legislation must continue to be in the hands of the central legislature and that any other course would prove injurious to the ordered progress of the country, the Commission has only reflected the more enlightened opinion on the question. To divide India into a series of units each progressing independently of the rest would be a retrograde step. It will bring about that welter of confused and conflicting laws characteristic of industrial

legislation in the U.S.A., from which that country is seeking to free herself. The lack of uniformity, the fear that any advance in a province without a corresponding advance in others would increase industrial cost, and the confusion of diverse laws in the country are conclusive against provincial legislation. At the same time no one will be disposed to quarrel with the Commission's view that provinces might be allowed to legislate over that fairly large field still open to them, without infringing the rights of the Central Government. But minimum standards should be set up for the whole of India and not merely for British India. In other words, it will not be enough for 'labour' and 'industrial legislation' to be central subjects in the future federation; they should be federal subjects, federal for purpose of legislation and policy, although administration might be left to the federating units.

III

Policy of Gradualness

The report has appeared at a time of great political and economic stress and therefore suffered a little neglect. It will be unfortunate indeed if the temporary difficulties are made an excuse for refusing to take action thereon. The Commission has laid out a policy and programme of development and not all of its recommendations involve financial outlay. Nor does the Commission suggest that all the recommendations should be carried out immediately or simultaneously. What is urgently required is the careful planning of a definite programme of action on the lines of the report and strict adherence to it.

It has been said that the report has not taken full measure of the difficulties and burdens of the employers and that the carrying out of even the more important recommendations would raise industrial cost very much and reduce the competitive power of Indian industry. The criticism is a little unfair to the Commission. Not merely has it turned down all impracticable demands made by labour but throughout it has shown great anxiety not to force the pace. The policy of 'gradualness' which had marked the progress of industrial legislation in the past has been now elevated into a great 'principle', whereas it is indeed no more than mere prudence and expediency. The stress on it has been if anything overdone. That the interests of industry have been an important consideration is evident from the fact that the Commission has refused to be hustled into making any recommendations, the practicability of which has not been established beyond doubt. Even the welfare of the industrial workers, which has been its aim to promote, is seen in its proper relation to the welfare

of other sections of the community. Thus the Commission has said in one place 'Indian industry is not a world in itself; it is an element and by no means the most important element in the economic life of the community' and that the prosperity of the industrial worker should be advanced in such a manner as not to impoverish the rest of the community. Above all most of the recommendations contained in the report are advisory, not mandatory, and require for their execution the voluntary and willing co-operation of the employers. In these circumstances no one can say with reason that the report, if acted upon, will result in a great burden on industry.

Industrial Council

In the sphere of state action, the most important suggestion of the Commission is the constitution of an Industrial Council, representative of Government, employers and workers with a leaven of outside element, to consider and initiate legislative proposals. The wastefulness and delay of the existing procedure, the lack of an expert and well-informed agency to examine the various measures of legislation introduced at the legislature and the consequent defects and shortcomings of such legislation have led the Commission to the devising of a machinery more suited to the purpose. The limitations of the legislature in regard to its capacity to legislate competently, have come to be so universally recognised that attempts have been made in several countries to ensure that a separate agency examines and scrutinises every scheme before it is sent up for the approval of the legislature. Although constituted for this main purpose, the Commission is entirely right in holding the view that the council can usefully play a rôle in collecting and co-ordinating statistics and in fostering, developing and co-ordinating economic research. Nor should its potentiality as a conciliatory agency be disregarded. It will serve as a common meeting ground of all those interested in industry and labour, where the experience and wealth of knowledge of the representatives will be thrown into the common stock. The success of the industrial council must depend, of course, upon the character and ability of the representatives, on the composition of the council especially in its earlier stages and upon their forbearance and mutual goodwill.

IV

Contact with the Village, an Asset

It will not be possible within the limits of this paper to survey all the detailed recommendations contained in the report, but the more important of them may be briefly noticed. The

Commission has pricked many a bubble and exploded some hoary fallacies about Indian labour. For example, since the Factory Labour Commission of 1908 reported, it had been almost an axiom with the employers and economists that the industrial worker was an agriculturist working short-term in industry and that all the inefficiency, absenteeism, labour turnover, etc , were all due to this shifting of employments. The Commission has exposed the hollowness of such an assumption and pointed out that the worker goes back to his village but not necessarily to agriculture and that the ranks of the industrial workers are often recruited from the village craftsmen rather than the agriculturists. The truth is that the worker is intimately attached to his village and is 'pushed, but not pulled' to the towns. He is anxious to retain his contact with the village, for which a great many things can be said. In the opinion of the Commission, this link is a distinct asset and deserves to be encouraged and stimulated rather than undermined ; for in the present circumstances it will be an advantage both to the industry and the worker. The Commission has therefore recommended that employers should take steps to regularise arrangements in regard to the granting of holidays and that workers should be given leave for definite periods, say a month or six weeks with a promise or guarantee that their places would be kept open to them on their return. Thus a new orientation has been given to the policy that should govern action in regard to the migration of industrial worker and there is little doubt that the Commission has made a real contribution to the industrial organisation of the country by its conceiving the problem in its proper perspective

Fallacy of Fixed Standard

Another, and an even more widely-held belief which has come in for a searching examination, is the conception of a fixed standard of living associated with the Indian worker. The idea that the Indian worker is unambitious and has a low standard of comfort has given rise to a false assumption that he would not respond to the stimulus of higher wages and that increased wages would only result in greater absenteeism. The example of the coal miners working only for three days in the week where they formerly did four or five days' work as a result of the increase in their rates of wages has often been quoted to support the idea of the fixed standard of living. But the coal miners are a special lot and are not representative of the general class of industrial workers Nor need anyone refuse to concede that there is some element of truth in it ; for compared with his compeers of the West, the Indian worker has less ambition and more contentment. But the idea of fixed standard, and especially

the inferences sought to be drawn therefrom are belied by the facts concerning the workers' standard of living. During the last ten years there has been a distinct improvement in their standard of living and this hardly fits in with the old theory. The success of the production bonus system in the Jamshedpur works shows that workers do respond to higher wages and better incentives. The fact of the matter seems to be that in the present circumstances the majority of the workers would be prepared to purchase a larger margin of leisure even at some sacrifice of their earnings. Not until the hours of work are reduced to a period based on the climatic and other special conditions of India would the worker be in a position to respond quickly to increased wages.

Hours of Work

That takes us on to one of the few controversial, but important recommendations of the Commission, i.e. the question of the normal daily working hours and working week. Public opinion has already expressed itself fairly clearly in favour of the recommendation of the majority of the Commission that the daily limit should not exceed 10 hours and the weekly limit, 54 hours. The Commission has prudently steered through a middle path by refusing to yield to a higher and lower maximum favoured by a few of the members and arrived at a happy, acceptable and safe compromise. But expediency rather than any definite principle based on experiments or data is at the basis of its recommendation. On pure *a priori* grounds no one can deny that in India owing to climatic considerations and the general physique of the workers, a reduction of working hours is desirable, and 54 hours will be a reasonable standard to be adopted. But the world has gone very far in the present century to be content with accepting solutions for such vital questions based merely on logic or theory. In the West, experiments have been made both officially and by the employers to find out for each industry a sort of optimum standard of working hours. It does seem a pity that the Commission had nothing of this nature to fall back upon. No wonder that between the opinion of Sir V. Sassoon that any reduction of hours below 60 would increase productive cost by about 7 to 8 per cent and that held by some of the labour representatives on the Commission that, not until the working hours are reduced to 48, would the worker be able to bear the strain, the majority plumped for a safe mean. There is nothing to prove that the Commission is not right but there is nothing either to show that it is. The relation between output and earnings on the one hand and variations in hours on the other has got to be worked out before one can decide firmly.

Recruitment

If the Commission has exploded some fallacies and beliefs, it has also confirmed strongly the views and opinions held on certain other matters. The methods of recruitment in factories, mines, railways, docks and ships have come in for very just criticism because of their wastefulness and excessive cost and of the large degree of corruption they have given rise to. The influence exercised by the sardars, kanganies, jobbers, mukadams, foremen, etc., over the workmen is unhealthy in the extreme and nothing has so far been done by the employers to diminish the power of the jobbers. Promotions, dismissals, fining and victimisation all are in the hands of the jobbers who make full use of them to benefit themselves in various ways. They form a stone-wall of separation between the management and the workers and thus there is no personal contact between them. Many disputes which have resulted in strikes and lock-outs can be traced to this complicating factor. The jobbers are also creditors and money-lenders and exploit this position to the serious injury of the workers. They are the bane of industry in India and the whole system needs thorough overhauling. No one who reads the report can fail to be struck by the universality of this feature in Indian industry. The remedy is not so easy to find; but the Commission's recommendation that at every important factory, mine and plantation, there should be a labour officer who should take the responsibility for recruiting and for the welfare of the workers would remove one of the most potent sources of mischief. For the rest the process can only be a gradual one. The training of a proper foreman class is necessary both in the interests of industry and of the workers. It is said that dogs don't eat dogs; but men apparently do eat men and it makes one sad that the exploitation of the workers is done so cruelly by their own men.

Some new principles have been sought to be introduced in regard to factory legislation in the future. The Commission makes a distinction between perennial factories and seasonal factories and pleads for a differentiation of laws owing to the special position of the seasonal factories. On the other hand, it has laid down that the aim should be to establish standards which may not be identical with those of the perennial factories but which will be enforced with as much vigour as is applicable to the latter. Hence while the present legal working hours of 11 a day and 60 a week may be allowed for seasonal factories, the law should be strictly enforced and no exemptions should be given. Inspection and administration is the essence of the thing. These factories 'scattered over a wide area and owned by comparatively uneducated people present difficult

problems of inspection and administration', and the Commission was led to devise a system of inspection of a more systematic type by trained part-time inspectors. For this purpose special training is to be given to revenue officers of the grade of Deputy Collectors, who may then be expected to discharge this function properly. The fear that these local men might succumb to local influences and become lax in administration may be set at rest because they will be held responsible to the central Inspection Department. Inspection will have to be regular and follow some definite lines, and reports will have to be sent to the Headquarters where proper examination will be made of them. In any case, the proposal of the Commission is an advance on existing practice; for between one inspection and another, an interval ranging from nearly 12 to 18 months, seasonal factories can and do violate the laws with impunity and without much risk. With regard to perennial factories, the Commission has suggested legislation with a view to empowering Local Governments to pass 'welfare orders' having the same force as factory laws on the analogy of British practice. These orders will relate to such matters as washing facilities, ambulance, first-aid requirements, arrangements for taking meals, etc. The great value of these welfare orders has been proved in Great Britain beyond question, and the application of a similar principle will have equally fruitful results.

Unregulated Trades

The picture drawn of the conditions of work in the unregulated trades is a dark and gloomy one, and the need for bringing them all under control is obvious. But the Commission has carried the principle of 'gradualness' a little too far in suggesting legislation in the first instance to apply only to establishments that employ at least 50 persons a day. This would leave out quite a large number of 'workshops' where abuses are the worst. The problems which these industries present are of a two-fold character, the grave and serious exploitation of child labour and the lack of any kind of safety and sanitary arrangements. Children of low ages and weak physique are employed under conditions that will injure their health permanently. In some cases the system of mortgaging their labour for a small consideration prevails. The evils are so great that one will have to go back to the days of the English apprenticeship system in the early days of the factory to find an analogy. Most of the buildings where work is done are in a dilapidated condition, and dark and ill-ventilated, some of them being small, 'airless boxes' as the Commission calls them. Machines are not guarded with suitable guards and of course there is no sanitary provision of any kind.

The only obstacle in the way of bringing every one of them under proper control is the difficulty of inspection and administration and this explains the cautious policy of the Commission. But unless workshops employing at least 25 are included within the scope of the new Act, as recommended by a minority of members, its usefulness will be greatly impaired and large numbers of children will continue to be exploited, although factory legislation has prohibited their employment in more healthy and safe places

Dock Labour

It is a great merit of the report that the special problems concerning the employment of labour at docks and at sea have come in for detailed consideration, and the Commission has made proposals with a view to reducing the large amount of under-employment that prevails in both. At many docks employment is available for not more than 12 to 15 days in a month and the problem is to ensure greater employment and decent wages for as many as possible. The well-known methods of decasualisation and concentration of employment upon the same number of people are advocated by the Commission. At present there are no safety regulations or any restrictions in the employment of children or on the hours of employment, and the Commission has suggested suitable legislation to remedy the defects.

Recruitment for Assam

The Commission has surveyed the whole position of the Assam Tea Industry in regard to the methods of recruitment and come to the definite conclusion that the restrictions now imposed by the Act on free recruitment are no longer justifiable, and stand in the way of that freedom of movement which is, generally speaking, so desirable in the interests of the workers. Freedom to recruit and to do propaganda is, in the opinion of the Commission, a legitimate right of the industry and should be allowed. But the question in this case is not one of principle but of expediency Would the old abuses connected with recruitment recur if all restrictions are removed ? In the absence of the evidence of those witnesses who can speak with intimate knowledge of the industry, it is difficult to decide, but it might be concluded that the Commission would not have reached this conclusion were it not nearly certain that there would be no recrudescence of the old evils. On the other side, the Commission has recommended several measures which might go a long way to remove the defects of organisation in the industry and to encourage free and voluntary recruitment. These include the appointment of a Protector of Emigrants, the right of repatriation at the expense of

the employer at the end of three years of service and the right of repatriation earlier if necessary, under certain conditions.

V

Wages and Efficiency

The available material in respect of their earnings and expenditure indicates that there has been in recent years a distinct, though small, improvement in the standard of living of the workers. But it also discloses their general poverty and low efficiency. It is unfortunate that the Commission has not attempted even remotely to measure the progress, if any, in the efficiency of the workers in recent times or to institute comparisons about the relative efficiencies of the workers here and elsewhere. The question is no doubt full of difficulties, comparisons between one country and another in a matter of this kind can at best be no more than broad generalisations because it would be impossible to make allowances for all the different factors that affect the question. It is perhaps less difficult to measure progress within the country itself. To what extent has there been an increase in efficiency among the workers at, say the Iron and Steel Works at Jamshedpur is not impossible to determine. Every one knows in a general way that in almost every field of Indian Industry there are far too many workers employed. Irregularity of employment and under-employment not only reduce the workers' earnings but also their efficiency. Other causes also operate to bring about low earnings in India. The lack of uniformity in the quality of the raw material, the want of tools and equipment, absenteeism, etc., operate in the same direction. In the coal fields the deficient and irregular supply of tubs for the loading of coal, difficult working places, long leads and mechanical breakdowns render the workers' earnings very uncertain and fluctuating, and hence with a view to assuring a minimum return for the work of the coal-miners, the Commission has made a very important recommendation that under-ground piece-workers should be credited with a minimum output for each shift worked. Of course, the coal mining industry is a special case and in every country there are laws which seek to confer protection against such risks.

Minimum-wage-fixing Machinery

A grave defect of organisation in Indian industry is the want of any standards in the rates of wages in industries. The variations in the rates between one centre and another in the same industry, between one mill and another, are peculiar to India and there is nothing in the nature of the work to warrant such wide differences.

The absence of a standard scheme of wages in the cotton industry of Bombay came for much adverse comment at the hands of the Tariff Board. In the jute industry although standardisation must be very easy because the industry is so well organised, the same wide differences in rates prevail between one factory and another, even where both are under the same management. Some at least of the disputes that have occurred in Madras, Bombay and elsewhere are due to this cause. These defects point to the need for some machinery to bring about uniformity in wage rates and to ensure that the wages paid in some of the worst firms are brought up nearer the level of the average firm The Commission has failed to give proper consideration to this aspect of the matter and summarily disposed of it by stating that in India organised industry does not impoverish the standard of living of the workers whom it absorbs. The case for the establishment of machinery consisting of representatives of the trade to secure some degree of uniformity is much stronger than the Commission would have us believe. It is true that for the Tea industry of Assam, minimum-wage-fixing machinery is recommended; but the principle seems to be capable of wider application. The Commission has approved of the demand of organised labour for legislation to check abuses connected with fining and other deductions from wages, and does right in recommending action to enforce payment of wages at intervals of not more than 16 days.

Indebtedness

There is one chapter in the report which is of more than ordinary interest, not merely because of the importance of the subject dealt with therein, but of the arresting manner in which it has been written. That indebtedness is a serious menace to efficiency, that it lowers the standard of living of the workers and kills initiative and enterprise are facts well-known. The Commission has not only presented the facts of the matter but proposed drastic measures to diminish its dimensions. Nearly two-thirds of the working class families seem to be in debt and the rates of interest vary from 25 to 150 per cent. The industrial workers are in a particularly difficult position as they have no security to offer and as all their debts are for unproductive purposes. Their easy mobility makes them an unsound proposition from the point of view of the creditors who therefore charge them all the more. And yet it is extraordinary how easily and without any forethought debts are incurred. The recommendations of the Commission rest on the view that the worker should be made less attractive as a field for investment and exploitation and that easy and facile credit should no longer be available to him. Hence it is proposed that no arrest, or attachment of wages should be permitted and

the present practice of allowing the money-lenders to beset the factory on pay days should be penalised. But a more drastic recommendation follows. Special legislation is proposed with a view to enabling courts to take summary proceedings and to pass a decree on the application of a worker-debtor, based on the difference between his expected income and necessary expenditure for the next two years The practicability of this proposal may be doubted in the light of past experience The Usurious Loans Act has been a failure; somehow the laws affecting the creditor-debtor position have been cleverly evaded by the community. It is this fact that makes one less hopeful of legislation. It is notorious also that some of the worst money-lenders are the jobbers and assistant jobbers, men belonging to the same class of industrial workers, who cannot be easily got at by legislation. But the Commission has been so much impressed by the gravity and urgency of the situation that even though it recognises the possibility 'of even a substantial amount of evasion' it holds strongly that the legislature should not be deterred from action, with a view to strengthening the forces working towards the freedom of the worker.

On the other hand, the Commission seems to have under-rated the possibilities of co-operative credit in this direction. So far nothing has been seriously attempted. But if the employers would give a helping hand in the initial stages of the movement and assist the workers in organising the societies, indebtedness can be reduced to some extent. Anyhow it is useless to imagine that the problem can be solved by legislation alone.

Health and Housing

The importance that the Commission attaches to the problems of health as affecting the efficiency and welfare of the workers, is evident from the thorough and painstaking survey it has made of the housing and sanitary conditions in some of the industrial centres. It is a gloomy and harrowing picture of squalor, dirt and misery, relieved here and there by gleams of light thrown on it by a description of the work done by the more enlightened employers. The Commission has not been however deterred, in its plan for the future, by the uphill work that remains to be done. On the other hand, a robust optimism marks its recommendations and it states the position thus. 'The need for great improvements is generally recognised; but what is not so easily realised is that the great improvements can be secured.' The appointment of health officers for each municipality, the strengthening of the Public Health Department, the passing of a comprehensive Public Health Act in each province, and the enforcement of all sanitary regulations are some

of the features of a comprehensive programme which has been outlined.

With regard to housing, the Commission has remarked that so far the action that has been taken by the different agencies, the employers, local bodies, and the State, has been in inverse ratio to their responsibilities. In this the Commission has perhaps been a little unfair to the local bodies which have never had much financial strength and whose resources both in money and staff have been wholly inadequate for schemes of such kind. But as far as the future is concerned, the Commission is right in fixing special responsibility on Government and local bodies, but even so no useful results can be hoped for until financial rearrangements are satisfactorily settled. Provincial Governments are required to make a detailed survey of urban and industrial areas to ascertain their needs in regard to housing and then to arrange for a conference with all interested parties to consider practicable schemes and methods of sharing the cost While local bodies should be responsible for the development and lay-out of industrial areas and for the provision and maintenance of proper sanitary conditions, the Commission rightly holds that the responsibility for laying down minimum standards in regard to floor and cubic space, ventilation and lighting should vest with Government. It is proposed that each important industrial town should have an Improvement Trust on which should be placed a statutory obligation to provide working class housing. All these proposals seem to be on the right lines ; but success depends upon both the will to achieve and the resources available for the purpose.

INDUSTRIAL PEACE

The terms of reference required the Commission to examine the relation between employers and workers and to make recommendations. It cannot be said that the Commission has thrown any fresh light on this matter or suggested any particular methods of settling industrial disputes. Works Councils and joint machinery are recommended for the purpose of promoting harmony but of the reasons for the failure or slow development of works councils, there is no analysis in the report. The Commission has very properly rejected the idea of compulsory arbitration and recommended that enquiry should be obligatory on Government in the case of public utility services. It has also recognised the importance of conciliation at the earliest stages of an industrial dispute and recommended the appointment of one or more conciliators for each province. In view of the topical interest on the matter, it may be noted that the Commission has proposed special conciliating machinery for the railways, beginning with local railway councils at the bottom and

ending with an appeal tribunal to settle differences that could not be settled otherwise.

It is not possible or necessary to examine at length the considerations that led the Commission to reject schemes of unemployment insurance, employment exchanges and sickness insurance. A provisional scheme of a very loose nature has been outlined with a view to enabling the workers to get sick leave with wages provided they are willing to contribute. If the Commission could do no more, it is a measure of the obstacles in the present stage of industrial organisation to the establishment of schemes of this kind. It is also a measure of the differences that exist between economic conditions in India and in the western countries.

Conclusion

The Whitley Commission was called upon 'to enquire into and report on the existing conditions of labour in industrial undertakings and plantations in British India, on the health, efficiency and standard of living of the workers and on the relations between employers and employed and to make recommendations', and this it has done with marked ability and sympathy. Its recommendations are of great value, not less to industry than to the working classes. For, as the Commission has pointed out in its opening pages 'a generous policy in respect of labour is a wise policy in respect of industry'. But whatever value might be attached to its recommendations, its description of economic conditions and diagnosis of the problems in various industries must merit close attention. It has been its main endeavour to secure the organised and friendly co-operation of all agencies affecting the workers' welfare, the State, local bodies, employers, trade unions and other voluntary associations in a common purpose. To the extent to which these bodies come together to promote the welfare of the industrial workers with goodwill and earnestness, to that extent will the Whitley Report bear fruit.

THE GROWTH OF HIGHER EDUCATION IN SOUTHERN INDIA

(With documents relating thereto)

PERIOD I: (DOWN TO 1838)

INTRODUCTORY

India has always been a land of learning, and there have been in the country from ancient times institutions of higher learning like those of Taxila and Nalanda and academies like the well-known Tamil Sangam. But as among all ancient peoples, learning in India was confined to the priestly classes; the common people had hardly any means of acquiring it. In Ancient India the learned man had been more respected than the wealthy man, and the standard of learning was high compared to that of any ancient nation, including Greece and Rome. The following statement puts in a nutshell the position of education in pre-British India:—'The middle ranks including the land-holding and trading classes received a scanty and in the case of the Hindus, a strictly commercial training. Every Brahmin was able to read and write and there was a considerable body of men of this class who had partaken of what might be styled a liberal education, while not a few had further obtained considerable eminence in such special studies as Grammar, Logic, Rhetoric, Metaphysics, and Mathematics. It is true that in physical and mathematical sciences their knowledge was infinitely inferior to that current in Europe at that date. It is true that in these branches real progress had ceased for centuries. But what was taught was well-taught and the attainments of the Hindus were not inferior to those of any ancient nation or to those of European scholars prior to the Renaissance.'[1] An account of the indigenous system as obtaining in Madras is given in document 2.

The East India Company showed some interest in the spread of education in their Indian settlements, and as early as 1678, 'Ralph Ord, Schoolmaster' is mentioned as one of the Company's employees in Madras and he received an annual salary

[1] F. W Thomas, *The History and Prospects of British Education in India*, p 15. *See* also Sathianadan, *History of Education in the Madras Presidency*, 1894, pp 3–5.

of £50, which was then equivalent to the salary of the junior Member of Council.[1] When the Corporation of Madras was established in 1687, the Court of Directors insisted that the new Corporation must maintain 'a free school or schools for teaching the English tongue to Gentoos or Moors or other Indian children', and as this was not done, the attention of the Corporation was repeatedly drawn to it by Governors of Madras and by the Court of Directors themselves. In 1717, a school was established at Cuddalore, and possibly this was the first Government school in the Presidency. The first printing press in Madras was set up in 1700.[2] In 1787, the Company gave a small grant for the maintenance of schools in Tanjore, which taught English, Tamil, Hindustani and accounts among other subjects. A year later, the Military Male Orphan Asylum was founded in Madras with Government aid. Andrew Bell, 'the eminent founder of the Madras system of education', was the first superintendent of that institution, and it was there that he adopted the indigenous system of mutual instruction, which he subsequently introduced into England and became famous as the 'Monitorial' or 'Bell and Lancaster System'.[3]

State efforts at spreading learning were slow to develop, but the missionary bodies did what Government neglected to do.[4] The French Missions of Madura and Pondicherry (the Society of Jesus and Mission l'Etranger), the Danish missionaries of Tranquebar, the Christian Knowledge Society, the Society for the Promotion of Christian Knowledge, the Church Missionary Society, the London Mission Society and the Wesleyan Mission have done yeoman service to the cause of education in South India by conducting schools, by setting up printing presses and by composing grammars and other books in the vernacular languages of the country. The study of English seems to have been first introduced among the natives by the Danish missionaries and later pushed forward by the S. P. C. K. and the Wesleyan Mission.[5] The Vepery Grammar School which was started towards

[1] Report on the Results of Educational Census of Madras, 1871, p 45.

[2] Originally a French press acquired when Pondicherry was captured Government presented it to the S P C K missionaries who set it up at Vepery and it is now called the Diocesan Press, op cit, p 48

[3] *Memories of Madras*, by Sir Charles Lawson (1905), pp. 205–224

[4] The first missionaries to start schools in India were Portuguese. As early as 1547, a Franciscan friar, Vincent de Lagos, established a College at Cranganore (Cochin State), where in 1549 St Francis Xavier found 'a hundred native students, belonging to the highest nobility among Syrian Christians' The Jesuits later established a college at Vaippicotta in 1581 (see G. T Mackenzie, *Christianity in Travancore*, pp. 15 and 21)

[5] Christian Friedrich Schwarz was the chief missionary educationist of Madras in the 18th century He started schools in Tanjore and elsewhere. When he died in 1798, 'our two greatest sculptors, Bacon and Flaxman,

the close of the 18th century continued for long to be the chief educational agency in Madras, and had in 1819 a strength of 68 (of whom 17 were girls). In 1837, John Anderson, of the Scotch Missionary Society, started the General Assembly's School which imparted instruction of a higher order in English. He also established schools at Chingelput and Conjeeveram, and he may be considered the pioneer of higher education in Southern India.[1]

The Charter Act of 1813 did not impose a new policy upon the Company; yet from about that time, Government's angle of vision changed. Not satisfied with the books published by the missionary bodies, a 'School Book Society' was established by Government in 1819 with a view to providing books of a secular nature different from those published by missionary bodies.[2] Sir Thomas Munro, when he was Governor of Madras (1820–27) gave his earnest attention to the subject of education. Not only did he make a survey of the schools in the various districts of the Presidency, but he drew up a scheme for the maintenance of schools at every Collectorate and Tahsildari (Taluk) and set up a Committee of Public Instruction for carrying it out.[3] The annual budget for education was for Rs. 4,000 of which Rs. 700 went to the Madras School Book Society. 'Whatever expense Government may incur in the education of the people will be amply repaid by the improvement of the country, for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people.' His two minutes on the subject are reproduced below.

The first effort of the newly-formed Committee of Public Instruction was to establish a Normal school for the training of teachers, and for this, accommodation was provided in the building used by the College Board for the examination of the junior civil servants (now the Office of the Director of Public Instruction). An English headmaster was employed on a salary of Rs. 300 per mensem, and the Masters retained by the College Board also

carved the image of the holy man in marble, the one for the East India Company to be erected in the principal church at Madras, the other for the Tanjore Raja to be placed in the "Mission" Church, where daily the young Raja visited the monument and delighted to point to it, exclaiming, "there is the image of my father"' (Kaye, *Christianity in India*, pp 82-3).

[1] Report on the Results of the Census, 1871, pp 72–3

[2] This Society had by 1827 published several books in English and Tamil for the use of schools. See Report on Census 1871, p 68.

[3] This was afterwards amalgamated with the College Board and became the Board of Public Instruction. The College Board was responsible for the instruction and examination of junior civil servants in Oriental and Vernacular languages. Sathianadan, op. cit., p 7.

helped in the work of the School. Provision was also made for the training of 40 teachers, to be sent out to the moffussil schools. Two trainees were to be selected from each district, one Hindu and one Mussalman, and among Hindus preference was to be given to Brahmins [1] Each student was to be given a stipend of Rs. 15 per mensem. At the same time, 61 Tahsildari schools were also set up, and 9 other schools in Madras and its suburbs.

At the Normal School in Madras, English, Arithmetic, Geography and Physical Science constituted the common curriculum. In addition, Hindus were instructed in Tamil and Sanskrit, and Muhammadans in Hindustani, Persian and Arabic. A similar course was given possibly in the collectorate schools also. None of these schools seem to have become popular. The strength of the schools was low, and the instruction given was of a very elementary character. The teaching of English made very little progress even in the Presidency headquarters.[2]

Meanwhile, the *cause célèbre* of Indian education was being fought, mainly in Bengal. What was to be the medium of instruction through which a knowledge of the sciences was to be spread in India in conformity with the purpose of the Charter Acts of 1813 and 1833? Scholars versed in Oriental literature, T. C. Prinsep and H. H Wilson in particular, preferred Oriental languages: practical men like Charles Trevelyan (author of an excellent tract on the education of natives), who were more concerned with the material improvement of India and the modernization of Indians, and shrewd administrators who wanted efficient clerks in the Government Offices, preferred English, and Macaulay (brother-in-law of Trevelyan) who was the Law Member of the Government of India cast his vote with the latter and his famous minute of 1834 decided the policy of Government. On 7th March 1835, the Government of India decided that 'the great object of Government ought to be the promotion of European literature and sciences among the natives of India.' That decision was the most epoch-making in the history of India. 'Never on earth was such a momentous question discussed' wrote Sir John Seeley. And truly.

The intentions of the Supreme Government seem to have been imperfectly understood by the authorities in Madras, and they abolished the Collectorate and Tahsildari schools in 1836.[3] The Board of Public Instruction was also abolished, and in its place was established a Committee of Native Education, consisting of a

[1] Report on the Educational Census, 1871, p. 69.
[2] Sathianadan, op cit, pp. 8-10
[3] Selections from Educational Records, Edited by J A Richey, Part II, p. 178.

Member of Council (President), a Presbyterian Chaplain, the Marathi translator to Government, the Deputy Judge Advocate, the Company's Astronomer, and the Company's Solicitor. Government also instructed the Committee to submit proposals for the establishment of a normal school at Madras for the training of English teachers. The Committee submitted a more ambitious scheme than contemplated by Government, and proposals were made for the immediate establishment of a college as well as a normal school at Madras and four English schools in different parts of the city But no action was taken on the proposals until the arrival of Lord Elphinstone as Governor of Madras (1838).[1]

Document 1

Minute of Sir Thomas Munro on the Education of the Natives of India

(2nd July, 1822.)

Much has been written, both in England and in this country, about the ignorance of the people of India and the means of disseminating knowledge among them. But the opinions upon this subject are the mere conjectures of individuals, unsupported by any authentic documents, and differing so widely from each other as to be entitled to very little attention. Our power in this country, and the nature of its own municipal institutions, have certainly rendered it practicable to collect materials from which a judgment might be formed of the state of the mental cultivation of the people. We have made geographical and agricultural surveys of our provinces. We have investigated their resources and endeavoured to ascertain their population; but little or nothing has been done to learn the state of education. We have no record to show the actual state of education throughout the country. Partial inquiries have been made by individuals, but those have taken place at distant periods and on a small scale, and no inference can be drawn from them with regard to the country in general. Some districts will not, but others probably will, furnish such a record; and if we get it only from two or three, it will answer in some degree for all the rest. It cannot be expected to be very accurate, but it will at least enable us to form an estimate of the state of instruction among the people. The only record which can furnish the information required, is a list of schools in which reading and writing are taught in each district, showing the number of scholars in each and the caste to which they

[1] Prof C S Srinivasachari has been of considerable help in selecting and editing these documents

belong. The Collectors should be directed to prepare this document according to the form which accompanies this paper. They should be desired to state the names of the books generally read at the schools, the time which scholars usually continue at such schools, the monthly or yearly charge to the scholars, and whether any of the schools are endowed by the public, and if so, the nature and amount of the fund. When there are colleges or other institutions for teaching theology, law, astronomy, etc , an account should be given of them. These sciences are usually taught privately, without fee or reward, by individuals to a few scholars or disciples but there are also some instances in which the native governments have granted allowances in money and land for the maintenance of the teachers.

In some districts reading and writing are confined almost entirely to Brahmans and the mercantile class. In some they extend to other classes, and are pretty general among the potails of the villages and principal ryots. To the women of Brahmans and Hindus in general they are unknown, because the knowledge of them is prohibited, and regarded as unbecoming of the modesty of the sex and fit only for public dancers. But among the women of the Rajbandah and some other tribes of Hindus, who seem to have no prejudice of this kind, they are generally taught

The prohibition against women learning to read, is probably, from various causes, much less attended to in some districts than in others; and as it is possible that in every district a few females may be found in the reading schools, a column has been entered for them in the form proposed to be sent to the Collector. The mixed and impure castes seldom learn to read, but as a few of them do, columns are left for them in the form

It is not my intention to recommend any interference whatever in the native schools. Everything of this kind ought to be carefully avoided, and the people should be left to manage their schools in their own way. All that we ought to do, is to facilitate the operations of these schools by restoring any funds that may have been diverted from them, and perhaps granting additional ones where it may appear advisable. But on this point we shall be better able to judge when we receive the information now proposed to be called for.

Summary of the Information contained in the Report of the Collectors

The schools now existing in the country are for the most part supported by the payments of the people who send their children to them for instruction, the rate of payment for each scholar varying in different districts, and according to the different circumstances

of the parents of the pupils, from one anna to four *rupees per mensem*; the ordinary rate among the poorer classes appearing to be generally about four annas, and seldom to exceed *half a rupee*.

'There are endowments for the support of schools only in the following districts.—

'*Rajahmundry.*—There are in this district 69 teachers of the sciences who possess endowments in land, and 13 who enjoy allowances in money granted by former Zemindars.

'*Nellore.*—In this district certain individuals, Brahmins, and Mussulmans, are in possession of allowances in land and money granted by the Carnatic Government for teaching Vedas, etc, and Arabic and Persian respectively, to the amount of Rupees 1,467 per annum.

'*Arcot, Northern Division*—There are in this district 28 colleges, supported by maunniums and marahs, granted by former governments, yielding Rupees 516 per annum, and six Persian schools, The Yeomiah schools (*vide* appendix R, p. 1, 1855) maintained at the public expense, at an annual charge of Rupees 1,361.

'*Salem*—There are enam lands in this district estimated to yield Rupees 1,109 per annum, which are appropriated to the support of 20 teachers of theology, etc, and one Mussulman school, which has land for its support, yielding annually Rupees 20.

'*Tanjore.*—There are in this district 44 schools and 77 colleges, which are supported by His Highness the Rajah. There is no school or college endowed particularly by the Sircar; but the free schools maintained by the mission established in Tanjore are stated by the Collector to possess a *survamaunium*, the annual value of which is estimated at Rupees 1,100

'*Trichinopoly.*—There are in this district seven schools, which possess endowments in land to the extent of 46 cawnies granted by former governments.

'*Malabar.*—There is in this district one college supported by the Zamorin Rajah, which has also some land attached to it.

'The Collectors of the under-mentioned districts made returns to the following effect:—

'*Salem and Coimbatore.*—It is admitted by the Collectors of these districts that public endowments for the advancement of learning have been diverted from their original purpose or resumed. In the former district the value of land so diverted is estimated at Rs. 384; in the latter at 2,208.

'*Bellary.*—The Collector of this district submits that, although none of the institutions for education at present existing in it derive support from the State, "there is no doubt that in former times, especially under the Hindoo Governments, very large grants, both

in money and in land, were issued for the support of learning," and he further states his opinion that many of the yeomiahs and shrotriums, which are now held by Brahmins in the district, may be traced to this source. Of the correctness of this suggestion, the Revenue Board appears to entertain considerable doubts.

'*Canara.*—The late principal Collector of this district stated generally that there are no colleges in Canara for the cultivation of abstract science; neither are there any fixed schools and masters to teach them. There is no instance known of any institution of the above description having ever received support in any shape from the former government. In Canara, education is conducted so much in private, that any statement of the number of private schools, and of the scholars attending them, would be of little or no use, but on the contrary, rather fallacious, in forming an estimate of the proportion of the population receiving instruction.'[1]

Statement showing the Extent to which Means of Instruction are enjoyed in the several Districts of Madras Presidency in 1825 A.D.

District	Population	Scholars		Hindu Scholars	Mussulman Scholars	Total
Ganjam	375,281	Schools	255	2,950	27	2,977
		Colleges	.		...	..
Vizagapatam	941,004	Schools	914	9,618	97	9,715
		Colleges	.	...	..	..
Rajahmundry ..	773,308	Schools	291	2,606	52	2,658
		Colleges	279	1,454	...	1,454
Musuliapatam	529,849	Schools	484	4,806	277	5,083
		Colleges	49	199	..	199
Guntur	454,754	Schools	574	7,464	260	7,724
		Colleges		.	.	.
Nellore	839,467	Schools	804	7,001	620	7,621
		Colleges	.	...	...	.

[1] This survey is indeed comprehensive But it must be remarked that Munro has failed to take adequate note of Schwarz's work at Tanjore, and the Dutch School at Pulicat, is not even mentioned. The latter was taken over by the Chaplains of Fort St George and was designed for the instruction of the children of pensioners (Eurasians).—(*Ed*)

Statement showing the Extent to which Means of Instruction are enjoyed in the several Districts of Madras Presidency in 1825 A D.—(continued)

District	Population	Scholars		Hindu Scholars	Mussulman Scholars	Total
Bellary	927,857	Schools	533	6,398	243	6,641
		Colleges		...	.	
Cuddapah ..	1,094,460	Schools	494	5,658	342	6,000
		Colleges		..	...	...
Chingleput .	363,129	Schools	508	7,057	186	7,243
		Sanskrit	51	.	..	...
Arcot, North Division	577,020	Schools	630	7,181	563	7,744
		Colleges	69			
Arcot, South Division	420,530	Schools	875	10 271	252	10,523
		Colleges	.			.
Salem	1,075,985	Schools	386	4,191	459	4,650
		Colleges	..	.		
Tanjore	382,667	Schools	884	16,649	933	17,582
		Colleges	109	769		769
Trichinopoly	481,292	Schools	790	9,585	746	10,331
		Colleges	9	131		131
Madura	788,196	Schools	884	12,634	1,147	13,781
		Colleges	.	.	...	
Tinnevelly	564,957	Schools	607	8,579	798	9,377
		Colleges		.		..
Coimbatore	638,199	Schools	673	7,894	312	8,206
		Colleges	173	724	..	724
Canara .	No Statement of the population or number of schools.					
Malabar...	907,575	Schools	759	9,835	4,318	14,153
		Colleges	1	75		75
Seringapatam	31,612	Schools	41	541	86	627
		Colleges	.	.		...

Statement showing the Extent to which Means of Instruction are enjoyed in the several Districts of Madras Presidency in 1825 A.D.— (concluded.)

District	Population	Scholars	Hindu Scholars	Mussul-man Scholars	Total
		Schools 305	5,093	143	5,326
		Charity do. 17	453	10	463
Madras	462,051	Children who receive private tuition at their own houses	25,273	1,690	26,963
		Total School 12,498			
Total Population ..	12,594,193	Total Scholars	1,75,089	13,561	1,88,650

DOCUMENT 2

CAMPBELL'S REPORT ON THE INDIGENOUS SYSTEM OF EDUCATION

Extract from a letter, dated the 17th August 1823, from A. D. Campbell, Esq., Collector of Bellary, to the President and Members of the Board of Revenue, Fort St. George.

2. The population of this district is specified in the enclosed statement at 927,857, or little less than a million of souls. The number of schools is only 533, containing no more than 6,641 scholars, or about 12 to each school, and not seven individuals in a thousand of the entire population.

3. The Hindoo scholars are in number 6,398, the Mussulman scholars only 243, and the whole of these are males, with the exception of only 60 girls, who are all Hindoos exclusively.

4. The English language is taught in one school only; the Tamil in four: the Persian in 21; the Mahratta in 23: the Teloogoo in 226, and the Carnataca in 235. Besides these there are 23 places of instruction attended by Brahmins exclusively, in which some of the Hindoo sciences, such as theology, astronomy, logic and law, are still imperfectly taught in the Sanscrit language.

5. In these places of Sanscrit instruction in the Hindoo sciences, attended by youths, and often by persons far advanced in life, education is conducted on a plan entirely different from that pursued in the schools, in which children are taught reading, writing and arithmetic only, in the several vernacular dialects of the country. I shall endeavour to give a brief outline of the latter, as to them the general population of the country is confined; and as that population consists chiefly of Hindoos I shall not dwell upon the few Mussulman schools in which Persian is taught.

6 The education of the Hindoo youths generally commences when they are five years old, on reaching this age, the master and scholars of the school to which the boy is to be sent, are invited to the house of his parents the whole are seated in a circle round an image of Gunasee and the child to be initiated is placed exactly opposite to it. The schoolmaster sitting by his side, after having burnt incense and presented offerings, causes the child to repeat a prayer to Gunasee, entreating wisdom. He then guides the child to write with its finger in rice the mystic names of the deity, and is dismissed with a present from the parents according to their ability. The child next morning commences the great work of his education

7. Some children continue at School only five years; the parents, through poverty or other circumstances, being often obliged to take them away, and consequently in such cases the merest smattering of an education is obtained. where parents can afford it, and take a lively interest in the culture of their children's minds, they not unfrequently continue at school as long as 14 or 15 years.

8. The internal routine of duty for each day will be found, with very few exceptions and little variation, the same in all the schools. The hour generally for opening school is six o'clock, the first child that enters has the name of Saraswattee, or the goddess of learning, written upon the palm of his hand as a sign of honour; and on the hand of the second a cypher is written, to show that he is worthy neither of praise nor censure, the third scholar receives a gentle stripe, the fourth two, and every succeeding scholar that comes an additional one This custom, as well as the punishment in native schools, seems of a severe kind. The idle scholar is flogged and often suspended by both hands and a pulley to the roof, or obliged to kneel down and rise incessantly, which is a most painful and fatiguing, but perhaps a healthy mode of punishment.

9. When the whole are assembled, the scholars, according to their number and attainments, and divided into several classes, the lower ones of which are partly under the care of monitors, whilst the higher ones are more immediately under the superintendence of the master, who at the same time has his eye upon the whole school. The

number of classes is generally four, and a scholar rises from one to the other according to his capacity and progress The first business of a child on entering school is to obtain a knowledge of the letters, which he learns by writing them with his finger on the ground in sand, and not by pronouncing the alphabet, as among European nations. When he becomes pretty dexterous in writing with his finger in sand, he has then the privilege of writing either with an iron style on cadjan leaves, or with a reed on paper, and sometimes on the leaves of the Aristolochia Indica, or with a kind of pencil on the Hulligi or Kadala, which answers the purpose of slates. The two latter in these districts are the most common. One of these is a common oblong board, about a foot in width and three feet in length , this board when planed smooth has only to be smeared with a little rice and pulverized charcoal, and it is then fit for use. The other is made of cloth, first stiffened with rice water, doubled into folds resembling a book, and it is then covered with a composition of charcoal and several gums. The writing on either of these may be effaced by a wet cloth, the pencil used is called Bultapa, a kind of white clay substance, somewhat resembling a crayon, with the exception of being rather harder.

10 Having attained a thorough knowledge of the letters, the scholar next learns to write the compounds, or the manner of embodying the symbols of the vowels in the consonants and the formation of syllables, etc., then the names of men, villages, animals, etc., and lastly arithmetical signs. He then commits to memory an addition table and counts from one to 100 ; he afterwards writes easy sums in addition and subtraction of money, multiplication and the reduction of money, measure, etc. Here great pains are taken with the scholar in teaching him the fractions of an integer, which descend, not by tens as in our decimal fractions, but by fours, and are carried to a great extent. In order that these fractions together with the arithmetical tables in addition, multiplication and the threefold measures of capacity, weight and extent, may be rendered quite familiar to the minds of the scholars, they are made to stand up twice a day in rows, and repeat the whole after one of the monitors.

11. The other parts of native education consist in deciphering various kinds of handwriting in public, and other letters, which the school-master collects from different sources, writing common letters drawing up forms of agreement, reading fables and legendary tables and committing various kinds of poetry to memory, chiefly with a view to attain distinctness and clearness of pronunciation, together with readiness and correctness in reading any kind of composition.

12 The three books which are most common in all the schools, and which are used indiscriminately by the several castes, are the

Ramayanum, Maha Bharata and Bhagavata, but the children of manufacturing class of people have, in addition to the above, books peculiar to their own religious tenets, such as the Nagalingayna, Kutha, Vishvakurma Poorana, Kamalesherra Ralikamahata; and those who wear the lingum, such as the Buwapoorana Raghavankunkanya, Keeruja Gullana, Unabhavamoorta, Chenna Busavaswara Poorana, Jurilagooloo, etc, which are all considered sacred, and are studied with a view of subserving their several religious creeds

13. The lighter kind of stories, which are read for amusement, are generally the Punchatantra Bhatalapunchavimsatee, Punkleesoopooktahuller, Mahantarungenee. The books on the principles of the vernacular languages themselves, are the several dictionaries and grammars, such as the Nighantoo, Umara, Subdamumjuree, Suddeemanee, Durpana, Vyacurna, Andradeepeca, Andranamasangraha, etc., etc., but these last and similar books which are most essential, and without which no accurate or extensive knowledge of the vernacular languages can be attained, are, from the high price of manuscripts and the general poverty of the masters, of all the books the most uncommon in the native schools, and such of them as are found there, are, in consequence of the ignorance, carelessness and indolence of copyists in general, full of blunders, and in every way most incorrect and imperfect.

14 The whole of the books, however, in the Teloogoo and Carnataca schools, which are by far the most numerous in this district, whether they treat of religion, amusement or the principles of these languages, are in verse, and in a dialect quite distinct from that of conversation and business The alphabets of the two dialects are the same, and he who reads the one can read, but not understand, the other also. The natives, therefore, read these (to them unintelligible) books to acquire the power of reading letters in the common dialect of business; but the poetical is quite different from the prose dialect which they speak and write · and though they read these books, it is to the pronunciation of the syllables, not to the meaning or construction of the words, that they attend. Indeed few teachers can explain, and still fewer scholars understand, the purport of the numerous books which they thus learn to repeat from memory. Every school-boy can repeat verbatim a vast number of verses, of the meaning of which he knows no more than the parrot that has been taught to utter certain words. Accordingly from studies in which he has spent many a day of laborious but fruitless toil, the native scholar gains no improvement, except the exercise of memory and the power to read and write on the common business of life; he makes no addition to his stock of useful knowledge, and requires no moral impressions. He has spent his youth in reading syllables,

not words, and on entering into life, he meets with hundreds and thousands of words in common course of reading books, of the meaning of which he cannot form even the most distant conjecture; and as to the declension of a noun, or the conjugation of a verb, he knows no more than of the most abstruse problem in Euclid. It is not to be wondered at, with such an imperfect education, that in writing a common letter to their friends, orthographical errors and other violations of grammar may be met with in almost every line written by a native.

15. The Government could not promote the improved education of their native subjects in these districts more than by patronizing versions, in the common prose and spoken dialect, of the most moral parts of their popular poets and elementary works, now committed to memory in unintelligible verse. He who could read, would then understand what he reads, which is far from the case at present. I am acquainted with many persons capable of executing such a task, and in the Teloogoo language would gladly superintend it as far as in my power at this distance from the Presidency.

16. The economy with which children are taught to write in the native schools, and the system by which the most advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge, is certainly admirable, and well deserves the imitation it has received in England. The chief defects in the native schools are the nature of the books and learning taught and the want of competent masters.

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Document 3

Sir T. Munro's Minute on Native Education

10th March, 1826.

The Board of Revenue were directed by Government, on the 2nd July, 1822, to ascertain the number of schools, and the state of education among the natives in the provinces, and with their letter of the 21st of February last, they transmitted the reports on this subject which they had received from the several collectors.* From these reports, it appears that the number of schools, and of what are called colleges, in the territories under this Presidency, amount to 12,498, and the population to 12,850,941; so that there is one school to every thousand of the population. But as only a very few females are taught in schools, we may reckon one school to every five hundred of the population.

2. It is remarked by the Board of Revenue, that of a population of twelve millions and a half, there are only 188,000 or one in

sixty-seven, receiving education . this is true of the whole population but, not as regards the male part of it, of which the proportion educated is much greater than is here estimated ; for, if we take the whole population as stated in the Report, at... 12,850,000 0 0

And deduct one-half for the females, the remaining main population will be ... 6,425,000 0 0

And if we reckon the male population between the ages of five and ten years, which is the period which boys in general remain at school, at one-ninth, it will give 713,000 0 0

which is the number of boys that would be at school, if all the males above ten years of age were educated ; but the number actually attending the schools is only 184,110, or little more than one-fourth of that number. I have taken the interval between five and ten years of age as the term of education , because, though many boys continue at school till twelve or fourteen, many leave it under ten. I am however inclined to estimate the portion of the male population who receive school education, to be nearer to one-third than one-fourth of the whole, because we have no returns from the provinces, of the numbers taught at home. In Madras, the number taught at home is 26,963, or above five times greater than that taught in the schools. There is probably some error in this number ; and though the number privately taught in provinces does certainly not approach this rate, it is no doubt considerable ; because the practice of boys being taught at home by their relations or private teachers, is not unfrequent in any part of the country. The proportion educated is very different of different classes . in some it is nearly the whole ; in others it is hardly one-tenth.

3. The state of education here exhibited, low as it is, compared with that of our own country is higher than it was in most European countries at no very distant period. It has, no doubt, been better in earlier times ; but for the last century, it does not appear to have undergone any other change than what arose from the number of schools diminishing in one place and increasing in another in consequence of the shifting of the population from war and other causes The great number of schools has been supposed to contribute to the keeping education in a low state, because it does not give a sufficient number of scholars to secure the service of able teachers. The monthly rate paid by each scholar is from four to six or eight annas. Teachers, in general, do not earn more than six or seven rupees monthly which is not an allowance sufficient to induce men properly qualified to follow the profession. It may also be said, that the general ignorance of the teachers themselves is one cause why none

of them draw together a large body of scholars. But the main causes of the low state of education are the little encouragement which it receives from their being but little demand for it, and the poverty of the people.

4. These difficulties may be gradually surmounted. The hindrance which is given to education by the poverty of the people may, in a great degree, be removed by the endowment of schools throughout the country by Government, and the want of encouragement will be remedied by good education being rendered more easy and general, and by the preference which will naturally be given to well-educated men in all public offices. No progress, however, can be made without a body of better instructed teachers than we have at present. But such a body cannot be had without an income sufficient to afford a comfortable livelihood to each individual belonging to it; a moderate allowance should, therefore, be secured to them by Government, sufficient to place them above want; the rest should be derived from their own industry. If they are superior both in knowledge and diligence to the common village schoolmasters, scholars will flock to them, and augment their income.

5. What is first wanted, therefore, is a school for educating teachers, as proposed by the Committee of the Madras School Book Society,[1] in the letter of the 25th October, 1824, which accompanied the second Report I think that they should be authorized to draw seven hundred rupees monthly from the treasury, for the purposes which they have stated; namely, for the payment of the interest of money employed in building, and the salaries of teachers, five hundred; and for the expenses of the press, two hundred. I would next propose that Government should establish in each collectorate two principal schools, one for Hindoos, and the other for Mohammedans; and that hereafter, as teachers can be found, the Hindoo schools might be augmented, so as to give one to each tehsildary, or about fifteen to each collectorate. We ought to extend to our Mohammedans the same advantages of education as to our Hindoo subjects, and perhaps even in a greater degree, because a greater proportion of them belong to the middle and higher classes; but as their number is not more than one-twentieth of that of the Hindoos, it will not be necessary to give more than one Mohammedan School to each collectorate, except in Arcot and a few other collectorates, where the Mohammedan population is considerable above the usual standard.

6. We have twenty collectorates. The number of tehsildaries is liable to change, but it will be sufficient for the present purpose

[1] Established in 1819 (*See Introduction*)

to estimate them at fifteen on an average to each collectorate, or three hundred in all. This would, according to the plan proposed, give about forty collectorate and three hundred tehsildary schools. The monthly salaries of the teachers of the collectorate schools might, on an average, be fifteen rupees to each, and those of the tehsildary nine rupees to each. These allowances may appear small, but the tehsildary schoolmaster, who receives nine rupees monthly from Government, will get at least as much more from his scholars, and, considering all circumstances, his situation will probably be better than that of a parish schoolmaster in Scotland.

7. The total expense of the schools will be as follows.—

Madras School Book Society, per month ...	Rs.	700
Collectorate Schools, Mahommadan, 20 @ 15 Rs...	,,	300
Ditto, Hindoo, 20 @ 15 Rs. ...	,,	300
Tehsildary schools, 300 @ 9 Rs. ...	,,	2,700
Per month	,,	4,000
Per annum	Rs.	48,000

This expense will be incurred only by degrees, because it will be long before a sufficient number of qualified teachers can be obtained. The charges for the Madras School Book Society and the collectorate schools are all that will probably be wanted before the sanction of the Honourable Court can be received. The sum for which we ought to request their sanction, ought not to be less than half a lac of rupees. None of the endowments in the collector's Report are applicable to the present object. They do not exceed twenty thousand rupees in all; and only a small portion of them are public grants, and this small portion belongs chiefly to teachers of theology, law, and astronomy. Whatever expense Government may incur in the education of the people, will be amply repaid by the improvement of the country; for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertions to acquire them, and by the growing prosperity of the people.

8. It will be advisable to appoint a Committee of Public Instruction, in order to superintend the establishing of the public schools, to fix on the plans most proper for them, and the books to be used in them, to ascertain in what manner the instruction of the natives may be best promoted, and to report to Government the result of their inquiries on this important subject.

9. We must not be too sanguine in expecting any sudden benefit from the labours of the School Book Society. Their disposition to promote the instruction of the people, by educating teachers, will not

extend it to more individuals than now attend the schools. It can be extended only by means of an increased demand for it, and this must arise chiefly from its being found to facilitate the acquisition of wealth or rank, and from the improvement in the condition of the people rendering a larger portion of them more able to pay for it. But though they cannot educate those who do not seek, or cannot pay for education, they can, by an improved system, give a better education to those who do receive it; and by creating and encouraging a taste for knowledge, they will indirectly contribute to extend it. If we resolve to educate the people, if we persevere in our design, and if we do not limit the schools to tehsildaries, but increase their number so as to allow them for smaller districts, I am confident that success will ultimately attend our endeavours. But, at same time, I entirely concur in the opinion expressed in the Fifth Report of the Calcutta School Book Society, when speaking of the system, that 'its operation must therefore of necessity be slow; years must elapse before the rising generation will exhibit any visible improvement.'

(Signed) THOMAS MUNRO.

HISTORY OF HIGHER EDUCATION IN SOUTHERN INDIA

Period II. 1838–1854

SECTION I

Foundation of the Presidency College

Lord Elphinstone was a person of firm character and benevolent disposition, and soon after his arrival, he took steps to carry out the intentions of the supreme Government in the matter of English education. Availing themselves of such an opportunity, the public of Madras, under the lead of George Norton, Advocate-General, presented to the Governor on November 14, 1839, a petition signed by 70,000 'native inhabitants', in which they pointed out the need for an English college in the city for imparting higher education (This petition is printed as document 4) According to Norton, the address indicated 'an excited state of feeling' and made it clear that there was a strong public opinion taking shape in the matter of education. 'We have had occasion to learn the inestimable advantages of education. The natural effects of useful knowledge are fully open to our comprehension. We see in the intellectual advancement of the people the true foundation of the nation's prosperity ...' 'We descend from the oldest native subjects of the British Power in India; but we are the last who have been considered in the political endowments devoted to this liberal object'.... 'Where amongst us are the collegiate institutions which founded for these generous objects adorn the two Sister Presidencies?' Yet, it was not for mere spoon-feeding that the petitioners prayed 'We seek not education which depends on charity. We shall take a pride in contributing according to our means to so noble a work'.... The public must have 'some voice and share' in the management of the institutions to be established. They also expressed their pride in that Madras had given the inspiration to certain methods of instruction, which had since become popular in Britain Altogether, the petition is a memorable document and must be treasured.

Lord Elphinstone, after careful deliberation, wrote his minute on December 12, 1838, in which he proposed the establishment of a collegiate institution, or University, for the study of literature, philosophy and science and a High School to prepare students for the university. In order to carry out this scheme, a University Board was to be set up and this was to take the place of the Committee of Native Education established in 1836.

Accordingly, the University Board called 'the President and Governors of the Madras University' was established. It was presided over by George Norton, and had on it the following gentlemen:—J. Cuddy, J. Morgan, Raghava Charriar, D. Sim, J. Wylle, C. Streenivassa Pillay, L. Dent, Hyder Jung, Nussur-ool-Moolk, K. Narsinga Row, Armoogam Moodaliar, Chocapah Chetty.

As a result of the Board's activities, that 'department of the University denominated the High School' was established in 1841, and was located in a rented building, formerly occupied by the General Police Office and it was this institution that later (1854) came to be called the Presidency College.[1] Mr. Eyre Burton Powell, a Cambridge graduate, was appointed Headmaster on the recommendation of the Hon'ble Mountstuart Elphinstone, and was paid a salary of Rs. 700 a month.[2] Three tutors assisted him, namely, Mr. White, Mr. McLeish and Mr. Godfrey; and three native teachers taught the Oriental languages, namely, Seetaram Sastraloo, Mana Lingiah and Gunnesh Gungader Shastry. English was to be the medium of instruction in the High School and only those who could read and write that language were to be admitted. 'Such a proficiency is by no means difficult of attainment through the many existing facilities of elementary and other schools founded in the various parts of the Presidency.' This qualification also supplied, according to Norton, 'the test of the respectability of the candidate'. However, a preparatory school had been established for children under 12. As many as 65 pupils were on the rolls of the Preparatory School, and most of these passed to the High School.

Nor was the education to be gratuitous. In conformity with the proud offer made in the petition, it was decided that students should pay a monthly fee of Rs. 4. 'A charitable education is bestowed not only with propriety, but also with benefit to the public at large, on those who are altogether incapable of affording to pay for their instruction themselves. But to proffer altogether from the public funds, from individual benefaction, that superior quality of education which is suitable to natives moving in these higher ranks of life, and to bestow it out of such pecuniary sources on those who are amply competent not only to pay for all their own educational advantages, but contribute towards removing the ignorance of others—would be contrary to all reasonable expectation.' The Board admitted 67

1. It is now the Presidency Magistrate's Court, Egmore Professor P F Fyson, Principal, Presidency College, has helped me in discovering the location of the School and the date of its translation into the Presidency College There are valuable documents dating from about 1850 in the archives of the Presidency College and it is hoped that they will soon be collated and published

2 Mr Powell later became the Director of Public Instruction, Madras.

pupils to the High School and they were all 'classed' according to their attainments.

The opening ceremony of the High School took place on 14th April 1841, at the College Hall. H. E. the Governor presided, and there was present a noble gathering, including H. H the Nawab of Arcot and suite, Members of Council, Military Officers, Judges, and the President and Governor of the University. In all, there were present about 1,200 to 1,500 persons and the gathering 'presented probably the most numerous and respectable assemblage of the native population witnessed in Madras'.[1] The Fundamental Rules approved by Government were first read (see document 6), and then Mr. Norton read an address to H. E. the Governor, in which he explained the nature and scope of the institution to be opened.

Lord Elphinstone, in his reply, thanked the President and Governors for the arduous labours and said that the proceedings they witnessed was 'the dawn of a new era, rather than the opening of a new school'. (Extracts are printed as document 7).

After the meeting was dissolved, Mr. Norton, in another felicitous speech, explained to the vast concourse outside the objects of the new institution and the advantages which it may bring forth. Mr. Strinivasa Charriar, Naib Sheristadar of the Collector of Chingleput, thanked Mr. Norton on behalf of his efforts for the spread of education. Such was the humble beginning of the Presidency College, and indirectly, of the University of Madras

Document 4

Public Address to the Governor of Madras, 1839.

To

The Right Honorable

JOHN *Lord* ELPHINSTONE, G.C.H.,

Governor of Fort St. George, etc., etc, etc.

My Lord,

We, the undersigned Native Inhabitants of the Territories under the Government of Fort St. George, approach to address your Lordship in the name and behalf of our whole Native Community upon a subject which unspeakably concerns our best and dearest Interests.

We have learnt with feelings which this address can but weakly display, that your Lordship in Council contemplates some effective and liberal measures for the establishment of an improved system

[1] 'The opening of the Madras University' (1841), Vepery Mission Press, p 1.

of National Education in this Presidency. It is our hope that these, the united sentiments of all classes, which such an announcement has instantly called forth, will at least prove to your Lordship the gratitude of a whole people.

We have had occasion to learn the inestimable advantages of Education The natural effects of useful knowledge are fully open to our comprehension. We see in the intellectual advancement of the people the true foundation of a Nation's prosperity.

My Lord, we are *the people* of this Country—inheriting this land for thousands of generations. From our industry its wealth is supplied. By our arms it is defended from foreign foes. By our loyal obedience to the established Government its peace and safety is maintained. If the diffusion of Education be among the highest benefits and duties of a Government (to the conviction of which we have been led) we the people petition for our share. We ask advancement through those means which we believe will best enable us, in common with our other fellow subjects, to promote the general interests of our native land. We ask it only in proportion to our long proved attachment to the British Government and to its enlightened institutions.

My Lord, we look around and see what has been done, and is doing, in other parts of the Indian empire, for the mental improvement of the Natives—and we turn to contemplate our own condition. We descend from the oldest Native subjects of the British Power in India, but we are the last who have been considered in the Political endowments devoted to this liberal object. To the voluntary labour of personal friends, and to the charitable contribution of the kindly disposed, has been hitherto confided almost the whole task of ameliorating the intellectual progress of the many millions of our population.

The benevolent intentions of the Court of Directors (often recorded) towards us we have learnt, and we acknowledge. But where can their effects be traced? Where are the Natives whose minds have been enlightened through the only means by which advancement in political station and in the higher walks of life is to be gained? Where, amongst us, are the Collegiate Institutions which, founded for these generous objects, adorn the two Sister Presidencies. Such institutions have shed a light over those Presidencies, and rendered illustrious the names of the Founders among a grateful Community—who tell of their benefactions, and point at their statues. We have had no such benefactors to commemorate. We cannot share in their just pride.

If the generous dispositions of the Court of Directors have been heretofore thwarted by considerations connected with our attach-

ment to the religion of our Fathers, or by those connected with the present depressed condition of the Native Community of this Presidency generally, we entreat with earnest warmth that your Lordship and your Government will no longer allow these considerations to defeat our present hopes. It may be true, that any scheme for National Education, founded on a real design, whether avowed or not, of interfering with the religious faith or sentiments of the people, may prove abortive through our common aversion or opposition to such designs. It may also be true, that the superior classes, and probably the bulk of the people at large, would be indifferent to any such plan, in which no Natives whatever of any quality, should be considered entitled to any co-operation or share. But we encourage a confidence that your Lordship will believe that for Government to act longer on these principles would be unjust.

We, my Lord, who can sensibly feel the infinite benefits which attend the diffusion of useful knowledge, anxiously look that the rising generation may attain instruction in European Literature, Science and Philosophy, as well as in our Native learning and languages, and that they may study the liberal arts of life, and the laws of their Country. We believe that they will thereby raise themselves in every relation, both Civil and Social, and we believe that they will at the same time advance the prosperity of this Country, and the attachment of the people to the British Government. But we can never be persuaded that no instruction whatever for these objects can be imparted, except through an interference with our religion. We pray that your Lordship will not impose as a condition for any measure of National Education that the people should act as if they renounced the religious faith in which they have been brought up. It is no toleration of the religion of a people to visit it with the pains of ignorance

My Lord, we pray, too that we, the Native people, should have some voice and share in the great measure you contemplate : that you will not disdain their co-operation, without which that measure can have no life. We seek not Education which depends on charity. We shall take a pride in contributing according to our means to so noble a work We look to the mental improvement of the upper classes of the Native Community, who have the leisure and means to pursue the higher branches of study ; and from them, it may be most reasonably hoped, that the blessings of knowledge will be gradually spread abroad amongst the inferior classes of our native fellow-subjects.

The people of this Presidency are not without their claims on the promoters of the cause of Native Education throughout

Europe, and especially on those of the English Nation. The Madras Native system of Education has given its name to a method of instruction which, we are told, has contributed to benefit mankind.[1] It will not accord with the justice of a civilized nation to be reminded of this in vain.

We, my Lord, approach as humble suitors, praying that your generous intentions towards us may not be put aside, or fail of effect. But your Lordship will not be unmindful that on the voice and love of the Native people must depend the greatest glory of your Government. The achievements of the English Nation in India though we can contemplate with admiration—yet we cannot regard them with the feelings of Englishmen. We trust it may appear a higher glory to accomplish the intellectual advancement of a country than to subdue it by arms.

That you, my Lord, may emulate the labors of illustrious men in the other Presidencies, and attain, by measures such as you now propose, the fame which is most permanent, because best founded—namely, that which arises from the united sense of a benefited, an intelligent, and a grateful people, is the hope and prayer of the undersigned Subscribers to this Address.

(Signed by near 70,000 Native
Inhabitants of the Madras
Presidency.)

MADRAS,
November 11, 1839.

DOCUMENT 5

EXTRACT FROM THE MINUTE OF THE LORD ELPHINSTONE DATED DECEMBER 12, 1839.

No part of our Indian policy exhibits a greater improvement, and is more honorable to our Rule, than the attention which has of late years been paid to the subject of the Education of the People.

Undeterred by the narrow considerations of jealousy and distrust, and by the influence still more difficult to be overcome of that prejudice which depreciates the Native character, while it adopts one of its worst features and induces a self-complacent contemplation of European superiority and a contemptuous apathy to the advancement of the millions by whom we are surrounded, our countrymen have understood the great duty which has devolved upon them,

[1] The Bell and Lancaster Method, already referred to in the introduction (Ed.)

and the Government of British India has not shrunk from taking its part in the task As long ago as 1780 the first institution founded by the British Government for the education of Native youth was established by Mr. Warren Hastings,—his example was followed by subsequent Governors-General, but, the subject not being properly understood, little advantage was for a long period derived from these attempts. Of late years, however, it has attracted the particular attention of some of the most capable individuals in the country, who, profiting by the experience of the past, have extracted from the imperfect materials before them much useful information. Reasoning from which, and from other contemporary evidence, they have been enabled to lay down upon broad and comprehensive principles, the groundwork upon which any system of education to be generally useful must be founded.

It is, I know, a matter of regret and of reproach to Madras, that, while so much has been done at the other Presidencies, so little has been effected here—but I believe that, if we now thankfully avail ourselves of their experience, we shall keep clear of many difficulties with which they have had to contend—and indeed I hope that we shall be able by exertion and perseverance to gain our proper position, and to compete in the race with our neighbours

The subject has long forced itself upon my attention, and I should ere this have brought it to the notice of the Board, if I had not felt a difficulty in finding that my views were incompatible with the recommendations of the Committee of Gentlemen who had been appointed to report upon the subject previous to my arrival in this country.

This made me pause, and I have endeavoured by conversation and correspondence with those whom I thought best able to assist me, and by such other means as lay in my power, to make myself better acquainted with the subject.—The result has been to confirm me in my first opinion, and I have only to regret the delay which has been occasioned by this circumstance, and by the pressure of other business.

I need not go back to the history of the attempts which have been made in this Presidency to introduce a general system of Education.—Sir Thomas Munro has reviewed the state of Education up to his time in his Minute of December 1825, and the Minutes of Consultation of May 18, 1836 succinctly trace all that has been done since that period.

These endeavours having produced nothing but disappointment, were then ordered to be discontinued, a new direction was to be given to our efforts, and the plan which has been found to succeed in Bengal and Bombay was to be introduced, with such modifications

as local circumstances might require at Madras. To suggest the best mode of carrying this resolution into effect a Committee was appointed, and here I must confess, in my humble opinion, was an error; for with the views of the General Committee at Calcutta and of the Supreme Government in our hands, which, founded on experience, contain everything requisite at the outset of our undertaking, I conceive that the initiative ought to have been taken by this Government, who might have proceeded at once to lay down the principles upon which the new system was to be based, the objects chiefly to be kept in sight, and the general outline of the plan.

The principal points urged upon our attention by the Supreme Government and the General Committee are :—

1st.—The discontinuance of the system of frittering away the sums allowed for Educational purposes, upon mere Elementary Schools, and upon Eleemosynary Scholars.

2nd.—The Establishment of a Collegiate Institution at the Presidency, upon the plan of the Hindoo College at Calcutta.

3rd —The encouragement of Native co-operation and confidence, by joining the most influential and respectable Natives with Europeans in the management of the Institution.

It appears to me that all these essential points have been more or less overlooked by the Committee appointed on May 18, 1836. Their attention appears to have been almost entirely confined to one point, viz., the establishment of a Normal School or Class; to obtain which they *propose to begin with* endowing four Elementary Schools in different parts of Madras, these to compete with the Schools already established by private subscription, and which are either exclusively for Christian children or various denominations, or else intended for the propagation of Religious Doctrine—The Normal class to be engrafted on the best School, whether it be one of the four supported by Government or not.

It is plain that this proposition falls far short of the view of the Supreme Government and of the recommendations of the General Committee, if indeed it is not directly opposed to them.

The latter doubt the advantage of even two English Seminaries at Madras, and advocate a single Collegiate Institution as the best means of affording facilities of liberal *education to the Community*, and of supplying properly qualified Native Masters for other Schools But there are other objections to the plan proposed by the Madras Committee.

The manifest expediency and *necessity* of carrying the influential portion of the Natives along with them, seems to have been entirely overlooked Although permitted to associate with themselves any

Natives whose co-operation might be deemed useful or desirable, they do not appear to have done so in a single instance. The same disregard of Native opinion is apparent in the recommendation to ingraft the Normal class indifferently upon a Missionary or a Government School—thus confounding and blending, as it must appear in their eyes, the objects of both Neither does it appear to me the least objectionable part of an Institution which is not only removed from the control of Government, or of any regularly constituted Board or Committee for the Superintendence of Public Education, but subject, possibly, to influences most distasteful to the Natives generally, and which might be fatal to the very object sought.

It is not to be expected that we should have the cordial co-operation of the Natives of influence and respectability in such a plan as this, and it will not be denied that the success of any plan of national Education must in a great measure depend upon such co-operation.

These are my principal objections to the suggestions of the Madras Committee On the other hand, when I turn to the recommendation of the General Committee at Calcutta, and the letter of the Supreme Government, I find that my opinions are perfectly in accordance with them.

I consider myself therefore justified in making them the basis of the plan which I now intend to propose. If it is objected to it is that this plan is too large, I answer that it has been purposely traced on an extended scale,—that by so doing, I hope to stimulate the exertions of the Natives, and thus to raise their views to a level with these designs.—In the meantime one portion of the Scheme which I trust to see carried into immediate effect is not beyond their immediate requirements; as far as it goes it is complete within itself, while hereafter it is intended to stand in the same relative position towards the other portion—the College, as its namesake the High School of Edinburgh does towards the College of that City, or as the great public Schools in England occupy with respect to the Universities.

But if I have ventured thus to claim an affinity for this part of my plan to great and venerable Institutions, let it not be supposed that I have been led away by any fanciful analogy, or by the mere desire of imitation In every Scheme of Education which includes the higher branches of study, there must be a separate provision for this purpose, but while a division of Educational Institutions is necessary, it is highly desirable that the importance of their connexion should not be lost sight of.

Some remarks upon this point by Dr. Wilson of the General

Assembly's Mission at Bombay, appear to me so just that I shall not scruple to transcribe them. 'The connexion' he says, 'between the School and College division of our Institution is most intimate, for they are both taught under the same roof; and are placed under the same superintendence. This connexion I shall ever seek to maintain. It is of the greatest importance that those who have lately commenced their studies, should see the actual progress of their seniors, that they may be excited to tread in their footsteps, and it is of no less importance, in the present state of native society, that the advanced pupils should be excited to diligence, by seeing a gradual, if not a rapid approach to their position, by multitudes of whom at one time they have had a considerable start. Loud complaints are made respecting the pride and pedantry of many of the natives partially educated, and the indolence into which they sink before their youth can be said to have passed away, and which strongly contrasts with their former ardour and zeal.'

'This is owing to their being constituted gentlemen at large, and scholars at will, without any public sympathy, such as is found in Europe, to press them forward, and any bright examples wooing them to advance. The remedy, I am of opinion, will be found in some such arrangement as we have made, and which I would earnestly recommend to the conductors of all the educational institutions in India, and to the Government itself.'

'For the higher department of our Institution, we are not entirely dependent on our own School.—We have been able to draw material for it from every similar seminary in this place, and particularly from the schools of the best private teachers. Some of our pupils come from a great distance, and we are most happy to receive them on this very account, that they will prove, when properly trained and instructed, the most effective agents in the illumination of their native districts when they return to them.'

I doubt not that similar results may be expected from a similar system at Madras.—

It now remains for me to give the outline of the plan which I propose, and which I have embodied in the following Resolutions which I trust will be adopted by the Board.

FUNDAMENTAL RULES.

First.—That it is expedient that a Central Collegiate Institution or University should be established at Madras.

Second.—The Madras University to consist of two principal departments, a College for the higher branches of Literature,

Philosophy and Science, and a High School for the cultivation of English Literature and of the Vernacular Languages of India, and the elementary departments of Philosophy and Science.[1]

Third.—The Governing Body to be denominated the President and Governors.

Fourth.—The College department to be placed under a Principal and Professors. The High School under a Head Master and Tutors.

Fifth.—Members of all creeds and sects shall be admissible, consistently with which primary object, care shall be taken to avoid whatever may tend to violate or offend the religious feelings of any class.

Sixth.—It shall form no part of the design of this Institution to inculcate doctrine of religious faith, or to supply books with any such view.

Seventh.—No pupils shall be admissible in any department, but such as are able to read and write the English language intelligibly.

Eighth.—Pupils shall pay according to such rates as may be hereafter established by the President and Governors.

Ninth.—Should any sums be hereafter bestowed upon the Institution for the purpose of endowing Scholarships in the High School or Studentships in the College, the Students and Scholars appointed to them shall be admitted in such manner as may be determined by the President and Governors.

Tenth.—The first President and Governors shall be appointed by the Governor in Council. There shall be 14 Governors, 7 of whom shall be Native Hindoos, or Musselmen, besides the President. The appointment of the President and 6 of the Governors shall rest permanently with the Governor in Council.

Eleventh.—Vacancies shall be effected by any continued absence from the limits of Madras for the space of two years, or by departure for England or for any permanent residence in any other Presidency, or by resignation addressed to the Secretary, or by removal under order of the Governor in Council.

Twelfth.—Every donor to the amount of 5,000 Rupees shall if, and while, resident within the limits of Madras, become a life Governor, and if not resident in Madras, shall have power to appoint a Governor who is so resident (subject to the confirmation

[1] Lord Elphinstone was a Scotchman, and this scheme is modelled on the Scotch educational system which was familiar to him. The intellectual affiliation of Madras to England thus began early and was kept up in later times by the prominence gained by the Madras Christian College in South Indian education.—(*Ed.*)

of the Governor in Council) to hold on the same terms as the other Governors. But in all cases of persons so becoming life Governors, the Governor in Council may appoint a Governor who is not a Native, in case such life Governor or his appointee be a Native, and the remaining Governors may elect a Native Governor in case such life Governor or his appointee be not a Native.

Thirteenth.—The President and Governors shall frame general rules for conducting the current affairs of the Institution, and they shall meet not less than once per month, five forming a quorum.

Fourteenth.—In all questions to be decided by vote, the President shall have a casting vote.

Fifteenth.—The first business to be done at all meetings when the President shall happen to be absent, shall be to appoint a Chairman who shall possess a casting vote.

Sixteenth.—All Rules and Regulations to be made by the President and Governors shall be confirmed within six months by the Governor in Council, in default of which they shall be considered thereafter as annulled.

Seventeenth.—The Governor in Council shall have power to remove not only any President or Governor, but also all persons holding any office or appointment whatever in the Institution The President and Governors shall have power to remove all persons holding any office or appointment under them in the Institution.

Eighteenth.—In case the Governor in Council shall hereafter appoint any Board of Public Instruction, the Members thereof shall be Visitors of this Institution, and shall have power to call for all papers and information. They shall also elect the eight Governors who are not nominated by the Governor in Council.

Nineteenth.—The President and Governors shall make one Annual Report to be furnished to the Governor in Council, or to the Board of Public Instruction, as the Governor in Council shall direct, which Report shall contain an account of Receipts and Disbursements, a list of Donors and Subscribers, and a general statement of their Proceedings, and of the progress of the Institution.

I have alluded in these regulations to a Board of Public Instruction hereafter to be appointed. I have already partly given my reasons for not recommending the immediate formation of this Body. It appears to me that at the outset of an undertaking of this nature it is desirable that it should be under the immediate care of Government. As the system develops itself and a greater degree of superintendence is required, the intervention of an agency of this kind will become expedient, if not indispensable Its objects should not be confined to the parent institution which it is now intended to

establish, but should embrace all the affiliated Colleges and Schools which it is hoped may arise in different parts of the country.

To this Body also may be intrusted the distribution, subject to the control of Government, of the sum allotted by the Court of Directors for the furtherance of Native Education.

Notwithstanding the resolution of May 1836, a portion of this sum is still expended on strictly Local purposes which, however laudable in themselves, cannot be rightly considered those to which it ought to be appropriated.

The recent decision of the Supreme Government on our application in favour of the proposed Presbyterian School at the Presidency, although founded upon an erroneous supposition that this Government intended that the building should be a charge against the Fund set apart for *National* Education, fully corroborates the view which I have taken of the intention of the Legislature and the Court in regard to this sum. But although I am decidedly of opinion that these grants should be discontinued, and the whole Fund reserved for purposes strictly national, I do not mean to propose that they should be at once abandoned. I am happy to say that the surplus now in hand is amply sufficient to enable us to commence upon that part of the scheme which I have already stated is all that I contemplate as immediately practicable, viz., the High School.

The correspondence of the President and Governors with the Government will be carried on in the Public Department, and I shall shortly have the honour of proposing the appointment of a Secretary to the Institution.

(A true Extract.)

(Sd.) ROBERT CLERK,
Secretary to Government.

Document 6

Lord Elphinstone's Minute of 1841
Public Department

* * * * *

10. I now come to the subject of the extension of the system of Education supported by Government in this Presidency,—and though I have strongly advocated the policy of directing our exertions in the first instance to the enlightenment of the upper classes, yet to use the words of the Governor-General, 'it is not to be

implied from this that in my view elementary education for the mass of the people is a thing necessarily to be neglected, or postponed for an indefinite period,' still less do I think that we shall have done enough, even at the present stage of our proceedings, if we content ourselves with establishing the central Institution at Madras.

11. According to the plan which has been traced by the Governor-General, the first step in extending our operations, would be the formation, at some of the principal towns in the interior, of superior schools, which eventually might be raised into Colleges, each the centre of a circle of Zillah Schools, as the Madras University would be the centre of their Provincial Colleges, and of the whole system of education throughout the Presidency,—thus the link of connection between the Zillah Schools and the University would be maintained, and if a few fellowships were endowed at the University, to be competed for by the most advanced students at the Provincial Colleges, the same emulation might be created among them, which is anticipated by the Governor-General from the foundation of pecuniary scholarships at the latter for the most promising pupils of the Zillah Seminaries.

12. In these superior Provincial schools, the English language would be the proper medium of instruction, and if at the outset it should be found impracticable to make an acquaintance with it an indispensable qualification for admission, this must be declared to be only a temporary relaxation of what is hereafter to be an invariable rule. Even in the Zillah Schools the Governor-General leans to the adoption of the English language.

13. Eventually, when education is more widely disseminated, when schools shall have been established almost in every talook, this would doubtless have the effect of diffusing European knowledge, and of preparing a greater number of young men for the Provincial colleges. Meanwhile the importance of the Vernacular languages must not be overlooked. Of these there are a great many in use in the Madras Presidency, and not less than four which are very extensively spoken—namely the Tamil, Telugu, Malayalam, and Canarese; and although I am of opinion that in the Provincial colleges, instruction should be given hereafter, solely through the medium of the English language, yet at the first establishment of these Seminaries it may not be possible to insist upon this condition, and even after it shall have been enforced it may be found on many accounts convenient, to the English Masters no less than to the scholars, that they should be so placed as to be resorted to by boys for the most part speaking the same language.—I would therefore recommend the establishment of four of these superior

schools in the first instance, which might be located at Trichinopoly, Masulipatam, Bellary, and Calicut,—for the benefit of the Tamil, Telugu, Canarese, and Malayalam districts respectively.[1]

(A true Extract.)

(Sd.) ROBERT CLERK,

Secretary to Government.

Document 7

Extracts from Lord Elphinstone's Speech

14th April, 1841

Knowledge is *Power* is an axiom the truth of which, in the affairs both of individuals and of Nations, is daily brought home to us. It is corroborated by all experience and by all history.

Thus in our own times as in former ages the most enlightened nations are found to possess the largest share of political rights and to exercise the greatest influence over the rest of mankind. I need not seek for distant examples,—the ascendancy of England in this country, the position which she occupies in every quarter of the Globe, sufficiently illustrate the truth of this assertion. No man will contend that it is by mere physical force that British rule has been established and is maintained over this magnificent Empire. Our Legislature has tacitly recognised the fact, for it has admitted some of its most important consequences. One of them was the declaration contained in the last Charter, that no man in this country should be excluded from office or from any post of honour or emolument, 'by reason only of his religion, place of birth, descent, colour, or any of them,' but the legislature which wisely swept away all these invidious disqualifications felt also that there were others, which even its interposition might fail to remove.

Parliament may direct a sum to be annually set apart for educational purposes—that sum may be doubled, as I believe in Bengal it has been, by the generous liberality of the Court of Directors—Governments may establish Schools and Colleges, and may do what they can to encourage the resort of Youth to these institutions, but if the people of this country are unconvinced of the importance of education in the true sense of the word, not mere elementary instruction, but that mental training and culture which

[1] The schools at Bellary and Calicut were established only in 1854. Those at Masulipatam and Trichinopoly were never established but 2 Schools to serve these districts were founded at Rajahmundry in 1853 and Kumbakonam in 1854.

leads to higher attainments, it is vain to place those advantages within their reach—it is idle to declare their political equality—worse than idle to advocate their participation in political power.

The legislature has taken, as it ought, the initiative in the great work of the moral and political regeneration of India. The Governments of the different Presidencies have been anxious to carry out its wise and beneficent intentions—and shall they be defeated, shall they even be delayed in their accomplishment by the indifference or the lukewarmness of those who are most deeply concerned and interested in their fulfilment? I hope not.

The spirit in which the first idea of the foundation of an University at Madras was taken up throughout the country—the address[1] which was last year presented to me on the subject, more numerously signed than I believe any similar document ever was in India,—the auspicious presence upon this occasion of His Highness the Nawab of the Carnatic, and of so large a portion of the higher classes of Native Society, would seem indeed to justify the most sanguine expectations of success,—but this is a matter in which, above all others, temporary excitement will produce the least effect.

There must be a settled conviction in the mind of the people of this country that education is the means by which they will qualify themselves for the enjoyment of those privileges which our Legislature has shown no disposition to deny to them, that it is the means, in short, by which they can best serve the interests both of their children, and of their country.

I would now say a few words on that part of the subject which is more immediately connected with the proceedings of this day.

The High School which is now opened, is intended to lead to a superior course of study to any which has hitherto been attempted at this Presidency. In due time it is hoped that it will be possible to train a sufficient number of Youths for the prosecution of a Collegiate education.

In this we have acted upon the principle laid down by the Court of Directors, who have declared their opinion, (in which I most unreservedly concur), that 'The improvements in education, which 'effectually contribute to elevate the moral and intellectual condition 'of a People, are those which concern the education of the higher 'classes,—of the persons possessing leisure and natural influence 'over the minds of their countrymen By raising the standard of 'instruction among these classes, you would eventually produce a 'much greater and more beneficial change in the ideas and feelings 'of the community, than you can hope to produce by acting directly

[1] *Vide* Appendix No. 3.

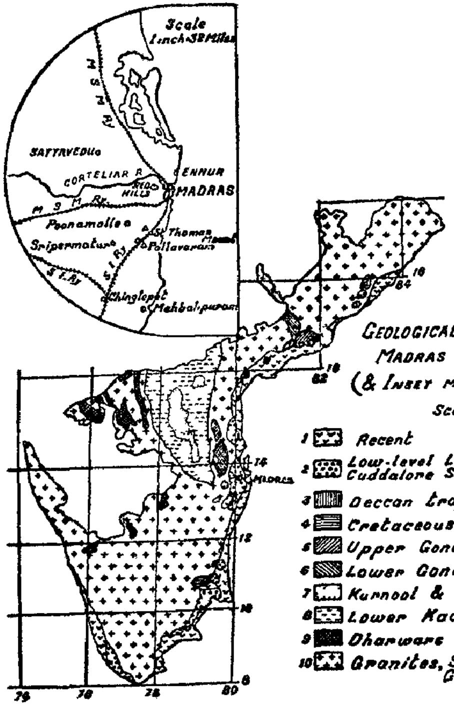
'on the more numerous class. You are moreover acquainted with 'our anxious desire to have at our disposal a body of Natives 'qualified by their habits and acquirements to take a larger share, 'and occupy higher situations in the Civil Administration than has 'hitherto been the practice under our Indian Governments. The 'measures for Native Education which have been adopted or planned 'at your Presidency have no tendency to produce such persons.'

The measures to which the Honorable Court here alluded are the Tahsildary Schools which have since been abandoned. The institution which we now see in its infancy is of a different description, and is calculated, it it meets with the favor and encouragement which I hope and believe it deserves, to realize these noble views. It is not, however, exclusively to the ambition of those who may seek to rise to those higher situations of which the Court hold out the prospect as an incentive to Native emulation, that I would address myself In every situation of life a liberal education is an immense benefit. It is almost of equal advantage to the Merchant and the land-owner as to the Servant of Government—nor can I forbear to allude to the two branches of professional study which have been announced to be in the contemplation of the Governors. Each of these is a wide field, and each offers inestimable benefits to the community, as well as the fairest prospects to those who enter upon it.

The blessings of a wide diffusion of Medical Science need no comment, and in this country so destitute of harbours and of internal communications, so dependant upon artificial irrigation for the actual subsistence of the population, how can we overestimate the importance of the study of Civil Engineering?

Gentlemen, I have already detained you too long, but in my anxiety to impress upon my Native friends the sense which I myself entertain of the value of education, and of the necessity and duty of their co-operation in the present undertaking, if I have trespassed upon your patience, I am satisfied that you will readily forgive me. I cannot conclude without expressing the gratification which I have experienced at the interest evinced by your attendance—and I would particularly beg to return my thanks to His Highness the Nawab of the Carnatic and to His Highness' Uncle the Naib-e-Mooktiar, for the honor they have done to the Institution by their presence here this day.

SECTION B



GEOLOGICAL MAP OF THE MADRAS PRESIDENCY (& INSET MAP OF MADRAS)
Scale 1 inch = 160 Miles.

1 Recent
2 Low-level Laterite & Cuddalore Sandstones.
3 Deccan trap
4 Cretaceous
5 Upper Gondwanas
6 Lower Gondwanas
7 Kurnool & upper Kadapas
8 Lower Kadapas
9 Dharwars
10 Granites, Schists & Gnisses

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MADRAS
9-JAN 1932

THE GEOLOGICAL STRUCTURE OF THE MADRAS PRESIDENCY WITH A SHORT NOTE ON PLACES OF GEOLOGICAL INTEREST AROUND MADRAS.

A glance at the geological map of South India, south of latitude 16°, shows that nearly eighty per cent. of the whole country is occupied by the Archæan rocks. The rest of the area is made up of unfossiliferous sedimentary Cuddapah and Kurnool formations, taking the form of a crescent and resting unconformably on the eroded upturned edges of the ancient crystallines, Lower Gondwana rocks (of Barakar age) in the Godavary basin, groups of Upper Gondwana patches generally intercalated with marine Cretaceous rocks, along the east coast; and an isolated outlier of basaltic lava-flow of Deccan Trap age. Fringing most of the aforesaid formations, is a coastal belt of younger Tertiary and recent formations.

The subjoined table gives a summary of the important geological formations of the presidency, and the mineral deposits associated with them.

THE ARCHÆAN ROCKS.

The gneisses which are met with in this Presidency are the Bengal gneiss, the Bundlekhand gneiss and the Bezwada gneiss. The Bengal gneiss is seen well in the Carnatic, Nellore, and Salem.[1] The 'Peninsular gneiss' which is essentially a biotite gneiss also belongs to this variety. The Bengal gneiss is distinguished by its heterogeneous composition and the abundance of accessory minerals. The second type, namely, the Bundlekhand gneiss is seen in Bellary, Anantapur, Kurnool, Cuddapah, North Arcot and Salem. Inliers of the same gneiss also occur in the South-west of Nellore, in Pudukotta State, in Madura and in Tinnevelly[2]. This type is distinguished by the occurrence of quartz reefs, extreme rarity of accessory minerals and Trappean intrusions. The Bezwada gneiss is developed typically in Bezwada, this is a quartz-sillimanite-garnet-graphite gneiss. This was recognized by King in 1880, and named by T. L. Walker as the Khondalite series[3] in 1902.

Associated with these are (i). the Elæolite syenites of Coimbatore or the Sivamalai series[4], (ii). the Charnockite series—a widely

[1] W Vredenburgh, *A Summary of the Geology of India*, 1910.
[2] G Bruce Foote, *Mem. G S.I*, Vol xxv, 1896.
[3] W King, *Mem. G S I*, Vol xvi, 1880
T L. Walker, *Mem G S.I*, Vol. xxxiii, 1902.
[4] T. H Holland, *Mem. G S I*, Vol. xxx, 1901.

distributed group of hypersthene plutonic rocks often with gneissic banding [1], (iii). the Kodurites—an orthoclose-manganese-garnet-apatite rock of Vizagapatam and Chota-Nagpur [2], (iv). the Ultra-basic peridotitic intrusions of Salem [3], (v). and the Mica-pegmatites of Nellore [4].

It is interesting to note that the famous ruins of Humpi, the old capital of the once greatest Hindu dynasty, consists of Bundlekhand gneiss, and that the places noted for the scenery as the Nilgiris, the Shevaroys, the Palni Hills, and Kodaikanal consist of the Charnockites. An excellent exposure of the Charnockites is seen at Pallavaram, about ten miles from Madras.

The Dharwars [5] have an extensive development in Mysore, and their outcrops are also found in Bellary, Anantapur, Cuddapah, and the extreme northern portion of Salem and parts of Wynaad, Coimbatore and North Arcot districts. They are preserved in the form of a series of long, narrow, fairly parallel bands, extending from near Belgaum in the southern portion of the Bombay Presidency and from the Kistna River in the Nizam's Dominions, southward through the Mysore State upto the northern portions of the districts bordering the southern boundary of Mysore.

The rocks of the system include Hornblendic and Chloritic schists, Hæmatitic quartzites, Phyllites, and sometimes metamorphosed conglomerates. There is still no general unanimity of opinion regarding the age, and the lithology of some of the constituent members of the system exposed in Mysore. The Dharwars are considered by some geologists as sedimentary in origin, and by others as intrusive or even volcanic rocks, so highly metamorphosed that their original characters are almost completely altered.

The Archæan Rocks form the treasure house of most of the minerals of economic value to be found in India. Most of the principal ore-deposits of the country, the metals—gold, manganese, iron, copper, lead and antimony; the non-metallic minerals—mica and corundum; the rare minerals—samarskite, columbite and monazite; the precious stones—ruby, spinal, chrysoberyl, zircon, garnet and amethyst; and the building and structural material—granites, marbles, ornamental stones and roofing slates, are found in the Archæan Rocks.

[1] T H Holland, *Mem G S I.*, Vol xxviii, Pt 2, 1900.
[2] L L Fermor, *Mem G S I*, Vol xxxvii, 1909
[3] C S Middlemiss, *Rec G S I*, Vol. xxix, 1896
T H Holland, *Mem G S I*, Vol xxx, 1900
[4] T H Holland, *Mem G S I*, Vol xxxiv, 1901.
[5] T H Holland and Tipper, *Mem G S I*, Vol. xliii, Pt 1
T. H Holland, *Imperial Gazetteer*, Vol i, Chap 2
W F. Smeeth and Sampat Iengar, *Recs Mys. Geol Dept*

THE EPARCHÆAN INTERVAL [1]

A vast interval of time appears to have ensued, after the formation of the Archæans just described, during which period, they suffered much compression and metamorphism, and were upheaved, to be eroded by atmospheric agencies, into great tablelands, before being depressed below the ocean, to receive as sediments, the succeeding Purana group of rocks.

About the end of this Eparchæan interval, or during the early parts of the Cuddapah epoch, the Pegmatite dykes of Nellore and Coimbatore carrying marketable mica, and rare and gem minerals like columbite, samarskite, and aquamarine , the dyke rocks of North Arcot and Salem, the latter carrying chromite and magnesite, were (according to Mr. C. S Middlemiss) intruded into the Archæans.

THE PURANA GROUP [2]

The Cuddapah and Kurnool series were mainly mapped by Mr. W. King, and form a great isolated crescent-shaped basin, 200 miles long by 100 miles wide in their widest part. They are made up of shales, slates, quartzites, and limestones. The Kurnool series (regarded as of later Vindhyan age), rest unconformably over the Cuddapahs and they contain at the base, a group of coarse felspathic and ferruginous sandstones, (the Banganapalle beds) some bands of which are diamondiferous. Volcanic action was common during lower Cuddapah times, as is clear by the abundance of lava-flows, and tuff-beds in the type area. These rocks locally carry manganese ores, and argentiferous galena occurs as nests, stringers, and irregular veins, metasomatically replacing the limestone members of the series.

THE GONDWANA SYSTEM. [3]

The succeeding system, the first in the Presidency that is fossiliferous, the Lower Gondwana formation is a characteristically fresh-water deposit and is exposed on the left bank of the Godavary valley, thirty to forty miles W N.W. of Rajahmundry. It includes, near Bedadanol, five square miles of coarse felspathic sandstones, with carbonaceous shale seams. Attempts, hitherto made by the local Government, to locate workable seams of coal in this region by boring, have proved futile.

[1] T. H. Holland, *Imperial Gazetteer of India*, Vol i, Chap. 2.
[2] W King, *Mem G S I*, Vol viii, 1872
R. B. Foote, *Mem G S I.*, Vol. x, 1873
T H. Holland and G H. Tipper, *Mem G.S.I*, Vol xliii, Pt 1, 1913.
T H Holland, *Imperial Gazetteer of India*, Vol. i, Chap 2.
[3] An interesting attempt has recently been made to classify the Purana Rocks on the basis of the intrusive and Volcanic Rocks by Mr H C Das Gupta of the Calcutta University, *A classification of the Purana Rocks*.

A few isolated outcrops of the Upper Gondwanas occur in a narrow strip of country between the gneisses and the east coast. In these outliers are seen both plant fossils and estuarine molluscs, the various patches roughly corresponding in age to the Rajmahal and Umia beds. They are principally found near Rajahmundry, Ongole, Madras and Utatur (Trichinopoly District).

THE CRETACEOUS BEDS. [1]

In the Trichinopoly District, the Upper Gondwana rocks are overlain on the eastern side by the marine cretaceous beds, which are richly fossiliferous, most of the organisms being cephalopods and gasteropods.

THE DECCAN TRAP. [2]

An isolated outlier of volcanic rock of the Deccan Trap age occurs on both banks of the Godavary river, resting partly on the metamorphics and partly on the Upper Gondwanas, attaining a thickness of nearly 200 feet. Near Pangudi village, seven miles from Kovvur station (M & S. M Ry.), the basaltic trap rock is clearly seen resting on the top of an impure silicified bed of limestone, containing estuarine molluscs.

THE CUDDALORE SANDSTONE. [3]

The name Cuddalore sandstone is given to the formation, stretching interruptedly from Rajahmundry to Tinnevelly, consisting of grits and sandstones, dipping gently towards the sea, and containing locally silicified wood in large quantities. The Warkalli beds found on the West Coast near Quilon—of variously coloured clays, shales, grits, and sandstones, intercalated with paying seams, and layers of lignite capped by laterite—occupy the same position as the Cuddalore sandstones on the east coast as regards age, which is probably later Tertiary.

LATERITE. [4]

High-level laterite is confined to hilly and elevated tracts of the country in the neighbourhood of Bellary, Cuddapah and Vizagapatam Agency and in the Nilgiri and Palni hills and is of good thickness. The low-level variety is of small and inconstant thickness, mostly

[1] W T. Blanfond, *Rec. G S I*, Vol. xxix, Pt. 2, 1896.
C S Fox, *Mem G S.I*, Vol. lviii, 1930
R. B. Foote, *Mem G S I*, Vol. x, 1873.
R. D Oldham, *Geology of India*, Chaps. vii and viii, 1893.

[2] Franz Kossmat, *Rec G S I*, Vol xxx, Pt 2, 1897.
H E Blanford, *Mem G S I.*, Vol iv, 1862.
R D Oldham, *Geology of India*, Chap x, 1893

[3] L. L Fermor and C Fox, *Rec G S I*, Vol. xlvii, 1916.
C A McMahon, *Rec G.S I*, Vol. xvi, 1883.
R D Oldham, *Geology of India*, Chap. xi, 1893.

[4] H F Blanford, *Mem G S I*, Vol iv, 1864.
R. D Oldham, *Geology of India*, Chap xvi, 1893.

detrital in character and is found all along the coast, and is extensively quarried as a building-stone.

CAVE DEPOSITS.[1]

The Billasurgum cave deposits in the Kurnool district are encrusted with stalagmites, and contain red marl full of mammalian remains, some of them representing extinct species.

RECENT DEPOSITS[2]

The recent deposits include the *Teris* of Tinnevelly and Travancore coasts, the older alluvium of the larger rivers as the Godavary, the Kistna and the Cauvery, the coast and deltaic alluvium, the younger alluvium of the present river-beds, the mud-banks of the West Coast and the peat-deposits on plateau regions as the Palnis and the Nilgiris. The coastal alluvium near Pondicherry has furnished a good Artesian water-supply

LOCAL ALTERATIONS OF LEVEL.

Illustrations of minor, more or less local alterations in level, both of elevation and depression within sub-recent and pre-historic times are given below. In Tinnevelly District, evidence of recent subsidence is furnished by a submerged forest, and the presence of a thick bed of lignite at Pondicherry some 240 feet below ground-level points to the same conclusions. Evidences of upheaval are furnished by the exposure of raised coral reefs along the coasts (near Pamban) and raised cliffs and beaches (near Cape Comorin).

The sea is practically scouring away the coast line, and encroaching upon land near Vizagapatam, near Royapuram within the Municipal limits of the Madras City, and opposite the Seven Pagodas or Mahabalipuram, thirty miles south of Madras.

The sea has distinctly receded in certain other places, notably opposite the Triplicane and the Mylapore divisions of the city, and only a few months back near Alleppey on the West Coast, due to the formation of a new mud bank.

The chief geological formations in and around Madras can briefly be classified as follows.—

Beach sands and migrating sand-dunes
River alluvium
Laterites (low-level).
Cuddalore sandstone.
Rajmahal plant beds.
Cuddapah outliers and associated Trappean intrusions.
Charnockite intrusives.
Granitoid gneisses.

[1] W King, *Rec G S I*, Vol xv, Pt 2, 1882
[2] R D Oldham, *Geology of India*, Chap xvi, 1893

Laterite.—Good sections of extensive and fairly thick patches of laterite are well seen (1) near Red Hills (seven miles north-west of Madras), (2) Madavaram village close to Red Hills, (3) along the banks of the Corteliar river, (4) North of Avadi station (M. & S. M Ry.), (5) South-West of Sembarampakkam tank near Poonamallee, (6) Irumbur near Sriperumbatur and (7) opposite Trivellore station (M. & S M. Ry.)

Cuddalore sandstones.—These occur on the northern bank of the Cortelıar river as friable brownish grits, separated from the overlying laterite cap and underlying Rajmahal rocks on lithological and stratigraphical grounds.

Rajmahal series—According to Mr. R. B. Foote, the Rajmahal beds extend over an area of nearly 1,000 square miles; part of this area, however, is covered up by younger formations. The Rajmahals are seen as four separate patches at (1) The Sattiavedu, (2) Alicoor, (3) Pyanoor and (4) Sriperumbatur areas.

Cuddapahs.—The southern outlier of Cuddapahs forms the well-known Naggery peak or nose capping the Archæan gneisses, and doleritic intrusions are common in this area

Charnockites.—Exposures are seen at (1) St. Thomas' Mount and (2) the adjoining Pallavaram hills

The Mount is eight miles south of Madras on the South Indian Railway and there is a small hillock on the western side of the Mount, made up of Charnockite in the centre and flanked on both sides by augite-norite.

The Pallavaram hills are situated three miles further south of St. Thomas' Mount on the eastern side of the Pallavaram station and the railway lines (S I.Ry.). Here, there is a central band of norite bounded in succession on the eastern and western sides by Leptynites and Charnockites Pyrite is abundant near the Leptynite margin, while graphite is found as an original constituent of norite

The rocks exposed at the Seven Pagodas (Mahabalipuram) are an aplitic variety of Charnockite and they carry quartz crowded with acicular inclusions, and micro-perthitic felspar. Besides, this locality is deservedly famous for its rock-cut temples and monoliths constructed by the Hindu monarchs of the middle ages.

C. K. KRISHNASWAMI PILLAI.

For the general reader, the following works on Indian Geology are recommended .

T H Holland, *Imperial Gazetteer of India*, Vol 1, Chap 2

W Vredenburgh, *A Summary of the Geology of India*, 1910

For the students of Geology besides the above-mentioned works, the following will be very useful

D N Wadia, *Geology of India*, 1926

R D Oldham, *Geology of India*, 1893

Table of Geological Formations, and associated Mineral deposits of the Madras Presidency.

	Age.	Geological formations	Mineral deposits.
	Recent	The Sea ..	Common Salt
		Alluvium (Nemer), Deltaic alluvium, Nember raised beaches, coral banks.	Monazite, ilmenite, zircon, garnet, and glass sands, alluvial gold, brick clays and diamonds
		Cave deposits of Kurnool	
ARYAN GROUP (Sir T H Holland).	Pleistocene	Alluvium (Older), Older Godavary alluvium, low-level laterite, raised beaches.	Kankar, saltpetre, soda-earth, iron ores, lithomarge
		Cuddalore sandstone	Building stones.
	Pliocene	Laterite (High-level) of Ganjam, Palni and Nilgiri hills	Building stones, iron ores, bauxite, lithomarge.
		Lateritoid deposits	Manganese ore, iron ores, ochre.
	Miocene	(Upper and Middle Miocene locally absent)	
	(Lower Miocene)	Cuddalore series on the east coast, and Warkalli beds on the West Coast	Building stones lignite, alum shales, marcasite, pyrrhotite
	Oligocene	(Locally absent)	
	Eocene	Do	
	Cretaceous — Danian	Niniyur Stage Deccan trap, outlier at Rajahmundry, Aryalur stage	Phosphatic nodules, gypsum, ochre, clays, shell-limestone, building stones (Basalt), agate, jasper, rock-crystal
	Cretaceous — Cenomanian	Trichinopoly stage	
	Cretaceous — Weald	Utatur stage	
	Jurassic — Portlandian	Tripetti, Pavalur beds	
	Jurassic — Bathonian	Raghavapuram, Sriperumbatur beds ...	Different varieties of clay and shale
	Jurassic — Lias	Gollapalli, and Budavada stages	
	Triassic	(Locally absent) ..	
	Permian	(Upper and lower Permian locally absent),	
	Barakar stage	(Godavary valley) ..	Coal, sandstone.
	Permocarboniferous	(Locally absent)	

Table of Geological Formations, and associated Mineral deposits of the Madras Presidency—(concluded).

Age		Geological formations	Mineral deposits
DRAVIDIAN GROUP	Carboniferous, Devonian, Silurian, Ordovician, Cambrian	(Locally absent)	
PURANA GROUP	Torridonian	Kurnool series	Diamond, limestones, quartzites, shale, barytes, steatite, argentiferous-lead-ores, manganese-ores
	Algonkian	Cuddapah system	Manganese ores (in part), quartzites, slates, argentiferous-lead-ores, traps (building materials)
ARCHÆAN SYSTEM *		A Younger pegmatite intrusions	Mica, kaolin, garnet, ilmenite, monazite, graphite molybdenite, rare-minerals, gem-stones, (columbite, tantalite, aquamarine cyrtolite, sipylite, zircon, thorianite, cordierite, ruby)
		B Elæolite syenite series	Corundum, spinel
		C Charnockites	Building stones, road-metal ilmenite, monazite, quartz-magnetic ores (confined to Mysore)
		D Peridotite intrusions	Chromite, magnesite, steatite asbestos.
		E Peninsular gneiss	Building-stones, corundum, kyanite, garnet and staurolite
		F Quartz-veins cutting schistose rocks.	Gold, silver, pyrites, pyrrhotite, arsenopyrite, blende, galena, chalcopyrite, stibnite (dominantly found in Mysore but extends to Anantapur in the north, and North Arcot in the South)
		(Sedimentary ore deposits)	Quartz iron-ores (in part), manganese-ores (in part), manganiferous iron ores, dolomite, manganiferous limestones and marble
		G. Kodurites	Manganese-ores, lithomarge, ochre, apatite, graphite.
		H Khondalites	Graphite, garnet, building-stones

*At the present state of our knowledge, the interrelationships of the various formations touched upon, is not known with any great degree of clearness, or accuracy.

SECTION C

UNIVERSITY OF MADRAS

The Vice-Chancellor, Diwan Bahadur K. Ramunni Menon, was away in Great Britain for about 4 months to attend the Conference of the Universities of the Empire held in Edinburgh. He returned on the 5th September 1931. The Rev. Fr. Bertram, S. J., acted as Vice-Chancellor during his absence.

COURSES OF STUDY

The Law course has been so revised as to enable candidates to pass the examination in compartments (divisions). The Medical courses have also been slightly modified.

ENDOWMENT

Dr. C. Natesa Mudaliyar has kindly endowed a prize—Mr. C. N. Krishnaswami Prize—in memory of his son, C N. Krishnaswami *alias* Saravanam, awardable to the first successful candidate in the B.A Honours Examination in Economics.

ENDOWMENT LECTURES

Mr. S. Satyamurti, B A., B L., delivered the V. Krishnaswami Ayyar Lectures on 'Indian Federation.' (Three lectures).

Prof. A. R. Wadia, M.A. (Cantab), of Mysore, has been invited to deliver the Principal Miller Lectures, 1931.

Mr. Yazdani, Superintendent of Archæology, Hyderabad, has been invited to deliver the Sir William Meyer Lectures, 1931–32.

Diwan Bahadur A. Ramaswami Mudaliar has been invited to deliver the Rt Hon V. S. Srinivasa Sastri Lectures (on any subject in Politics) for 1931–32.

Mr. B. Sitarama Rao has been invited to deliver the Sundara Ayyar Krishnaswami Ayyar Lectures (on International Law).

CONVOCATION

The Convocation of the University was held on the 6th August 1931. His Excellency the Chancellor presided and Dr. (Miss) McDougall delivered the Address. This is the first time a Lady-member has

been invited to deliver the address. The following statement shows the number of candidates admitted to the respective degrees. A statement showing the number of Lady graduates is also appended.

Degree	Number
M.L.	2
B L	273
M D	3
B S Sc	1
M B B S	30
L.M & S	19
B E	15
M Sc	2
B Sc. (Agriculture)	30
B Sc	7
L T	123
M.A	112
B A (Honours)	211
B A. ...	982
Oriental Titles ...	70
DIPLOMA	
Diploma in Economics	8
Diploma in French	4
Diploma in German	2

Statement showing the number of Lady-graduates who took their respective degrees at the Convocation

Degree	Number
M B B S	6
L M & S	1
L T	33
M.A.	11
B.A. (Honours)	9
B A.	88
DIPLOMA	
Diploma in French	1

Prizes

Besides the several prizes and medals awarded to successful candidates at the Examination of March–April, 1931, the following prizes for Post-graduate work were awarded :—

The Gokhale Prize. (Economics)	Mr. V. Krishnan. Mr. T. K. Narayanan.
The Sankara-Parvati Prize. (History)	Mr. A. Appadurai. Mr. S. R. Balasubramanian.
The Maharaja of Travancore-Curzon Prize.	Mr. C. P. Gnanamuthu.

Other Activities

The Senate has agreed to the University continuing its Membership on the Inter-University Board for another period of three years from 1931–32.

An Inter-University Cricket Match was played between the Aligarh University and the Madras University on the 19th and 20th October in Madras. It ended in a draw.

Diwan Bahadur A. Ramaswami Mudaliar was elected to the Corporation of Madras as a Councillor by the members of the Senate.

SECTION D

REVIEWS

THE COURSE AND PHASES OF THE WORLD ECONOMIC DEPRESSION.

[*Published by the League of Nations.* Price 6 shillings.]

The recent activities of the League of Nations in connection with the trade depression reflect great credit on that organization. The last assembly of the League gave serious attention to the matter, and as a result an extensive enquiry has been carried out with the help of experts from all countries. The volume before us is one of the first fruits of that enquiry and was sponsored by Professor Ohlin, of Stockholm University, with the assistance of the Staff of the Economic and Financial organization of the League. It is a detailed description of the origin and aspects of the great economic blizzard.

In the course of preparation, economic councils and economic research institutions in Austria, Belgium, Czechoslovaika, Denmark, Finland, France, Germany, Hungary, Italy, Netherlands, Poland, Portugal, Spain, the United Kingdom and the United States were consulted. These institutions sent representatives to two meetings held at Geneva and also submitted memoranda. Special information was also received from nine Governments

This report, after a brief review of some aspects of the post-war economic developments and of structural changes in the years immediately preceding the depression, and after some review of business cycle tendencies, generally, in the last decade, gives a full description of the present depression. It describes its various phases and analyses how various factors in economic life come into play, i e., production, domestic trade and consumption , prices, wages and profits ; foreign trade and shipping, speculation, credit and savings ; and international capital movements In the concluding chapters these are further analysed, e g., the combination of structural maladjustments and the business cycle recession , monetary factors and the decline of the price level ; the inflexibility of the economic system in its relation to the depression ; the mutual reactions of recession tendencies in different countries (including Russia) ; the morphology of production. Finally, the present depression is compared with earlier depressions and the volume concludes with a summary of the situation in the summer of 1931.

P. J T.

BULGARIA'S ECONOMIC POSITION

BY LEO PASVOLSKY,

The Brookings Institution, 1930.

This book is one of the series published by the Institute of Economics of the Brookings Institution, Washington, which owed its origin to a generous endowment made by the Carnegie Corporation in December 1927. The institute is conducted 'with the sole object of ascertaining the facts about current economic problems and of interpreting these facts for the people of the United States in the most simple and understandable form.' The publications of the Institute should be judged in the light of the purpose as defined above and we have no hesitation in stating that the book under review fulfils admirably the object of the founders of the Institute. In this work, the author, Mr. Leo Pasvolsky fully sustains the reputation he has earned as a keen and competent student of Central European economic conditions and his lucid and easily intelligible way of presenting difficult economic questions makes the book very easy and enjoyable reading.

Bulgaria is a small country, the smallest of the belligerents on the side of the Central Powers during the World War and paid heavily for participation in the struggle. The huge reparation burden to which she was subjected produced a period of economic disorganization and social upheaval, and although the weight of the reparation debt was considerably reduced in 1929, Bulgaria is experiencing great difficulty in rehabilitating her economic and social life. She has, however, gained greatly as a result of the co-operation and assistance of the League of Nations which by raising a loan made possible the solution of the difficult problem of the resettlement of the returned refugees Again, in the stabilisation of her public finances which was effected in 1928 Bulgaria owed not a little to the valuable technical and financial assistance of the League, under the auspices of which a loan of £5 millions was raised which was subscribed for by eight countries including the U.S.A. But the intervention of the League in the economic affairs of Bulgaria, while it has generally done a lot of good has not been altogether immune from internal criticism. Mr. Pasvolsky has done well in drawing attention to the dangers arising from a too easy temptation on the part of foreign specialists to force the pace and to insist upon moulding every institution into a uniform pattern. For instance, in insisting as an indispensable condition of assistance that the National Bank of Bulgaria which formerly was a State Bank should be transferred into

a private bank free of all governmental influence, the League gave insufficient regard both to the special circumstances of the country and to its public opinion.

The author devotes three successive chapters to monetary stabilisation, budget balancing and international balancing of income and outgo and they are not only interesting in themselves but are highly suggestive, as every country in the world is in one way or another vitally concerned with these problems at the present moment Bulgaria is a debtor country, having borrowed large sums of foreign capital to develop her industries and transport. The existence of this large foreign indebtedness requires that she must annually find a surplus of exports over imports to meet the interest payments. A reduction of imports is not possible as the bulk of them represents machinery, rolling stock and other equipment and as there is little margin for reduction. Thus an increase of exports is the only possible solution, which in its turn implies an increased production. Further, the cardinal fact about Bulgaria's post-War economic experience is that her production has failed to meet the consumption requirements of the population on even the pre-War scale. Hence the crying need of the country is to secure a speedy increase of production which can be best achieved on the basis of a general plan of economic development. The author has sketched the measures taken by the Bulgarian Government to develop agriculture and irrigation. He has also described admirably the steps taken to modernise the banking and credit system of the country with a view to enabling it to serve the needs of agriculture and industry In an illuminating chapter on economic policy, the author has pointed out how Bulgaria has been constantly shifting in her agricultural policy, at one time showing a preference to the production of food-stuffs and at another moment a preference to the production of industrial crops, particularly tobacco culture. The serious collapse of the tobacco market in 1926 has led to the adoption of a more balanced economic policy by which, while the development of industrial crops is by no means abandoned, attention is focussed very largely on a modernisation and expansion of the two basic phases of agricultural production, cereal growing and livestock raising.

The book is well-written and well-documented. There is only one slight error in the book where on page 167 the years 1848 and 1851 should really read as 1948 and 1951. We congratulate the Brookings Institution and the author on this excellent and valuable piece of work designed to serve the needs of the general public.

P. S. L.

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Supplement to this issue.

SAHITYA-RATNAKARA

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PREFACE

To the kindness of Brahmaśrī S. Subrahmanya Śāstrigal, Sanskrit Pandit, Kalyanasundaram High School, Tanjore, is due the present edition of Śrī Yajñanārāyana Dīksita's 'Sāhityaratnākara,' a rare work dealing with the history of the Nāyaks of Tanjore in general, and that of Raghunātha Nāyaka in particular. Pandit Subrahmanya Śāstrigal was good enough to place at my disposal the press copy of the Sāhityaratnākara which he prepared with the help of two manuscripts of the work deposited in the Tanjore Maharaja Serfoji's Sarasvati Mahal Palace Library. The two manuscripts have been described under numbers 4221 and 4222 of the Descriptive Catalogue of Sanskrit Manuscripts in the Library. No. 4221 contains Sargas 1 to 16 and No. 4222 comprises Sargas 1 to 10. The manuscripts do not present much variance in readings; the readings have not therefore been recorded. An introduction giving a short history of the Nāyak rule in Tanjore and a brief account of the Sanskrit writers of the period will be published in the next issue of this journal.

I am extremely grateful to Brahmaśrī Subrahmanya Śāstrigal for having placed the manuscript in my hands for publication. He was also kind enough to read through the proof-sheets, for which I take this opportunity to express my indebtedness to him.

To Dr. P. J. Thomas, M.A., B.LITT., Ph.D., Professor of Indian Economics in the Madras University and editor of the *Journal of the Madras University*, I am much obliged for having so kindly consented to publish this work as a supplement to that journal

T. R. CHINTAMANI.

॥ श्रीः ॥

श्रीयज्ञनारायणदीक्षितविरचितं

साहित्यरत्नाकरकाव्यम् ।

प्रथमः सर्गः ।

वप्रक्रियायां वलयत्वमेत्य दन्तार्गले दीव्यति चक्रवाले ।
जगत्प्रकाशं जनयन्मनीषां वेतण्डवक्त्रो विशदीकरोतु ॥ १ ॥

मुदे सदा मोदकमादधाना भूयादमेया तव कापि माया ।
विदन्ति या वेदविदः पुराणीं संचारिणीं संपदमम्बिकायाः ॥ २ ॥

सव्याङ्घ्रिसंचारसुहृन्मरालो भव्याय भूयाद्भवतां स भूमा ।
मञ्जीरशिञ्जारव एव यस्य मनीषिमौखर्यविधानिधानम् ॥ ३ ॥

साहित्यसौहित्यभरं विधत्तां द्वन्द्वं तदिन्द्वङ्कुरशेखरं वः ।
अदत्तपैशुन्यवचोवकाशमज्ञातलीलाकलहोपलम्भम् ॥ ४ ॥

तन्वी तवेयं तरुणेन्दुमौलेस्तन्वीत सारस्वतसारधाराम् ।
नटज्जटाटीरजटाकुटीरतटीलुठद्द्योतटिनीसपत्नीम् ॥ ५ ॥

राज्याभिवृद्धिं रघुनाथनेतुः कुर्वीत गुर्वी कुलशैलकन्या ।
नतो हरः पादनखेष्वलासीद्यस्याः स्फुटैकादशरूपभेदः ॥ ६ ॥

वीरोऽधिकं ते विभवं करोतु विरोचनीयाय वहन्विरोधम् ।
वितीर्य सुग्रीवविभीषणाभ्यां राज्यं ततः प्राप्तमवाप्तवान्यः ॥ ७ ॥

अभीप्सितादप्यधिकं तनोतु राज्यं स देवो रघुनाथनेतुः ।
प्रसूनमेकं प्रिययार्थितोऽदाद्यः पारिजातद्रुममेव तस्यै ॥ ८ ॥

अव्यात्तदव्याजकृपं महस्त्वामव्याहतव्याहरणावतंसः ।
बालोऽपि वाचां बत धूमोचा यत्कम्बुसंबन्धवशादियाय ॥ ९ ॥

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बाणेन तेनैव परेण केनाप्युपासिता चेदियमुक्तिदेवी ।
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या सत्कवेरेव हृदानुभाव्या वक्तुं न शक्या बत वेधसापि ॥ ३० ॥
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वक्तृष्वनेकेष्वपि कोऽपि दिष्ट्या ध्वनिप्रधानो जयति प्रबन्द्धा ॥ ३१ ॥
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आस्वादयन्तो मधुराणि वस्तून्यम्लं न किं जम्भलमाद्रियन्ते ॥ ३३ ॥
काव्यस्य सद्भिः क्षतिराहितालंकाराय बाधाय खलैः कृता तु ।
जनस्य लोके जनकात्तकर्णवेधो यथा व्याधकृतक्षतं च ॥ ३४ ॥
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शलाकिका रन्ध्रयितुं समर्था मुक्ताफलं हन्त न जातु टङ्कः ॥ ३५ ॥

पर्याप्तमुक्तार्थकुलं प्रवाचा प्राचां कृतिष्वेव परं यतिष्ये ।
सर्वं पयः सागरमेतु नद्यास्तृषातुरा नो सिकताः खनन्ति ॥ ३६ ॥
कविप्रवेकाः कवयन्ति काव्यं काव्यस्य ये लक्षणमामनन्तः ।
लसन्त्यमी ते यदि लक्षणज्ञैरन्यैः स्थितैः किं फलमस्थितैर्वा ॥ ३७ ॥
माकर्णयन्तां मलिना नवीनाः प्रबन्धुरेतेन किमन्तरायः ।
उज्झन्ति भृङ्गाः परमित्युपैति न चम्पकः कौसुमसंपदं किम् ॥ ३८ ॥
स कापथः कोऽपि सदर्थचोराश्चरन्ति यस्मिन्कविवेषभाजः ।
दृष्टे सयत्नं पथि लक्षणज्ञैर्दिष्ट्या विशङ्कं कवयश्चरन्तु ॥ ३९ ॥
सन्तो यथा सत्कविसूक्तिगुम्भैः संतोषणीया न तथा हताशाः ।
अपां निधीनाममृतांशुदीप्तिभरेण पोषो न तु पल्वलानाम् ॥ ४० ॥
श्लाघा न चेदुक्तिषु सद्गुणासु श्रुतेन बोधेन सुमेधसा किम् ।
साध्यं विना तेन सभासु नीचैः साम्येन शास्त्रानवबोधकुब्जैः ॥ ४१ ॥
स्वादु त्यजन्सत्कविसूक्तिगुम्भं शुश्रूषते दुष्कवितां हताशः ।
क्रमेलकः कण्टकमेव लेढि मूढाशयो मुक्तनवप्रवालः ॥ ४२ ॥
क्रूरां मतिं प्राप्य बलाद्विना ये गुरूपदेशं कवयन्त्यसन्तः ।
पदे पदे ते पततां हयानामशिक्षितानां गतिमाक्षिपन्ति ॥ ४३ ॥
अमेधसामिष्टमसत्कवित्वमित्येव तत्रेन्दति किं कवीन्द्रः ।
खेटाः सतोषं करटा ग्रसन्तु निर्क्तं न तरवेन भवेद्रसालः ॥ ४४ ॥
जडाशयो जल्पतु दुर्विकल्पं प्रगल्भवन्न प्रतिवो मम स्यात् ।
वाचाटभेको वसतीति हंसमीक्षेत किं पल्वलमिल्वलारिः ॥ ४५ ॥
खलस्य निन्दा कृतिनां प्रबन्धानलंकरोतीति किमत्र चित्रम् ।
आसञ्जनं लोचनमञ्जनस्य शोभां न किं वा सुदृशां नयेत ॥ ४६ ॥
खलाः पुलाका इव लाघवेन कविव्रजेभ्यः कतिचिद्भ्रमन्तः ।
परीक्षकाणां पुरतः प्रभूणां भजन्ति न क्वापि बत प्रतिष्ठाम् ॥ ४७ ॥
मध्येसभं ये मनुजेश्वराणां मन्दा विनिन्दन्ति महाप्रबन्धान् ॥
अदभ्रसंदर्भरसानभिज्ञाना बिभ्रतीं तामवनीं नमामः ॥ ४८ ॥

ग्राम्यार्थकन्थाघटनानुकूला खलस्य सूचीव गिरां प्रणाडी ।
क्रूरा प्रकृत्या भुवि कोविदानां कदापि मा विध्यतु कर्णरन्ध्रम् ॥ ४९ ॥
भजन्ति ये पञ्चपशब्दबोधात्प्रौढिं न तन्मोदकृते प्रबन्धः ।
फणीन्द्रवाणीसरणीप्रवीणीभवन्ति ये तत्प्रमदाय सोऽयम् ॥ ५० ॥
पातञ्जलं भट्टमतं च तर्कमद्वैतराद्धान्तमवैमि किं तैः ।
प्रबन्धसंदर्भभरैः कवित्वविद्यामिदानीं विशदीकरोमि ॥ ५१ ॥
अताडितातोद्यमशेषविद्याविद्योतनं वैद्यकुलानपेक्षम् ।
कीर्त्यद्रुपीयूषधमप्रसूनं गीर्देवताभ्यर्चनमेव काव्यम् ॥ ५२ ॥
उक्त्या कियत्याप्ययमुक्तिधाटीपुष्यत्प्रबन्धो रघुनाथभूपः ।
व्रजेन्मुदं व्योमधुनीवतंसः शंभुर्न किं हृष्यति शङ्खतोयैः ॥ ५३ ॥
कुतूहली वर्णयितुं कविर्यो गुणानशेषान्रघुनाथनेतुः ।
स साहसी सागरगर्भभाञ्जि रत्नान्ययत्नाद्गणयेद्द्वयेण ॥ ५४ ॥
अतो यतिष्ये न गुणानशेषानस्याभिधातुं रघुनाथनेतुः ।
किं तु स्थितां काव्यकृतिच्छलेन साहित्यविद्यां सफलीकरोमि ॥ ५५ ॥
देव्या गिरामवतरस्य दिशेन्मदुक्तिः
स्वल्पापि तस्य रघुनाथविभोः प्रमोदम् ।
भक्त्या सुधासवसुमाभरणस्य शंभो-
र्धत्तूरपुष्पमिव दीनजनोपनीतम् ॥ ५६ ॥
उपादेया भूयादुचितगुणहीनापि रचना
लसन्ती नाम्नासौ जगति रघुनाथावनिपतेः ।
मणीगर्भा शुक्तिर्मधुररसभागिक्षुलतिका
न केषामाधत्ते नवनवमुरीकारकुतुकम् ॥ ५७ ॥
श्राव्यं काव्यमतीतनव्यसरणि श्रुत्वा विदित्वाशयं
मत्सर्येण महीपुरंदरसभे मन्दा विनिन्दापराः ।
आपीतासवकौशवद्ध्रुतिहसन्त्यन्योन्यमालोक्य ये
चेष्टामादधतो हठादहह तत्कर्त्रे विधात्रे नमः ॥ ५८ ॥

वाचोयुक्तिसवित्रि देवि भव मे वाचोविधेया गुणा-
न्सुत्राम्णो रघुनाथनेतुरवनेः स्तोतुं यतिष्ये यतः ।
जिह्वा त्वत्प्रियकल्पिता फलवती जीयान्मदीया ततः
किं चासन्नृपवर्णनेन जनितः खेदस्त्वया त्यज्यताम् ॥ ५९ ॥

नित्यावर्तितनैकदान विनमन्नेपालसिंहासन-
प्रत्यापत्तिविधानशौण्ड मदवत्पाण्ड्यक्षितापण्डित ।
जिह्वास्पन्दनमात्रजृम्भितवचःसंदब्धनानाकृते
प्रज्ञाशेषनृप प्रजावनविधौ मूर्त्यम्बिकानन्दथो ॥ ६० ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायकाभिमतकल्पनकल्पतरो
जय करुणासनाथ रघुनाथ जनाधिपते ॥ ६१ ॥

प्रौढश्रीरघुनाथभूपतिकृपास्फारोभवत्साहितो-
साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।
गोविन्दाध्वरिसूनुरग्रिममिमं सर्गं मखिग्रामणीः
काव्ये पूरयति स्म विस्मयकरे साहित्यरत्नाकरे ॥ ६२ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारीणश्रीमदद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमुखातिरात्रसाग्निचित्यासवाजपेययाजि-
गोविन्ददीक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-
याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
साहित्यरत्नाकरे महाकाव्ये
प्रथमः सर्गः ।

द्वितीयः सर्गः ।

रङ्गाधिभूमिरमानुनोतिशृङ्गारवीक्षामृतपूरितायाः ।
सह्यात्मजायाः सलिलैः सदैव स ह्लादितो दीव्यति चोलदेशः ॥ १ ॥

सह्यात्मजाभ्यागमनं प्रियाय सरस्वते वक्तुमिवाशु धावन् ।
प्रभञ्जनो यत्र कृषीवलानां प्रपञ्चमुत्साहिनमातनोति ॥ २ ॥

नदीषु वारीण्यपरासु पीत्वा नभस्वता पश्चिमदिग्भवेन ।
मरुद्वृधायास्त्यजतापि पूरमहेतु यत्नादनुगृह्यते यः ॥ ३ ॥

द्वीपान्तराणां तरिभिः स्वभर्त्रा संभाव्यमानं बहुवस्तुभाग्भिः ।
सह्यात्मजा यं स्वयमप्यनन्यसाधारणं पुष्यति सस्यभेदैः ॥ ४ ॥

मरुद्वृधायाः कुतुकेन सह्यमहीभृतो येन पथा पतन्त्याः ।
संभेददेशागतनौभृतानि दत्ते नु वस्तूनि धवो धुनीनाम् ॥ ५ ॥

महाप्रवाहेयमितीव मध्येमरुद्वृधं रङ्गपतिः शयानः ।
यस्योपयोगक्षममेव पूरं विभज्य चान्यं नयते पयोधिम् ॥ ६ ॥

तनूभवे वत्सलतानुरागो धवे समं तद्द्वितयं ममेति ।
द्वेधा विभक्तेव कवेरजा यं पुष्णाति सिन्धुं च भजत्यजस्रम् ॥ ७ ॥

सरित्पतिं दक्षिणमेत्य रन्तुं सद्यो वियोगातिशयेन विघ्ना ।
सह्यात्मजा यत्र सहस्रधेव निजप्रवाहान्नियतं विधत्ते ॥ ८ ॥

सह्यात्मजा यत्तरुसूनपालीधूली तदात्वे चुलुकेऽकरिष्यत् ।
त्रिक्रोडकच्छिन्नरसालसारनदो तदन्तर्यदि नापतिष्यत् ॥ ९ ॥

पक्वेक्षुपर्वस्युतशालिगोपीगोतिद्रवन्मौक्तिकक्लृप्तसेके ।
कैदारके यत्र कवेरकन्या स्नानाज्जनानां सफलत्वमेति ॥ १० ॥

कैदारके यस्य भवाः कवेरकन्यामधोऽधः कलमप्ररोहाः ।
ततोऽप्युदग्राः स्वविवृद्धिहेतोरुद्ग्रीवयन्ते किमुदीक्षणाय ॥ ११ ॥

पतंगपारावतबालकादीन्कैदारके स्तम्बकरीनशेषान् ।
फलत्यशम्बाकृति भामिनीभिः क्रीडन्ति यस्मिन्कृषकाः सुखेन ॥ १२ ॥

व्रैहेयतिल्योपवनादिभूमेरन्यत्र खल्यास्ववनीविलान्तः ।
पूर्णे परास्त्रिपरत्नधान्यैर्यत्तैषमस्त्यं वहिरेव धान्यम् ॥ १३ ॥
सदा रसाला नवशालिगोपीसंगीतिमाधुर्यमुषोऽधियन्त्रम् ।
संपीडिता यत्र रसापदेशात्तदेव माधुर्यमहो त्यजन्ति ॥ १४ ॥
संपीडिते यन्त्रमुखैर्निजान्तःसारापलापेन रसालजाले ।
पक्कानि यस्मिन्पनसा विदार्य फलानि वर्षन्ति मधून्यजस्रम् ॥ १५ ॥
नतभ्रुवां सप्रसवैर्हरन्ति नासाश्रियं हन्त तिलास्तदेषु ।
स्नेहोऽस्तु भग्नः सपदीति यन्त्रैस्तिलान्यदन्ते किमु पीडयन्ते ॥ १६ ॥
आश्लेषवत्यामहिवल्लिकाया गाढानुरक्तिं क्रमुकाः स्वकीयाम् ।
पाकारुणानां फलमण्डलीनां दम्भेन यस्मिन्किमु दर्शयन्ति ॥ १७ ॥
पदे पदे पन्नगवल्लरीभिर्गाढोपगूढान्क्रमुकान्सदैव ।
आलोक्य रम्भाः फलभारदम्भादानम्रचूडास्त्रपयेव यत्र ॥ १८ ॥
सदैव माधुर्यममी वहन्ति सर्वत्र पुण्ड्राः फलितादशायाम् ।
वयं तु कुत्रापि बतेति रम्भा ह्रियेव नम्राः फलिना यदीयाः ॥ १९ ॥
त्रोटीपुटीभिस्त्रुटितानवेक्ष्य पुण्ड्रान्विभीताः पुरतः शुकानाम् ।
रम्भा यदीया रचितप्रणामाः फलानि किं प्राभृतयन्ति तेषाम् ॥ २० ॥
पचेलिमानां कदलीफलानां पातेन यस्याध्वनि पङ्कभाजि ।
पाकेन पान्थाश्च्युतनालिकेरफलेषु विन्यस्य पदं प्रयान्ति ॥ २१ ॥
निष्कञ्चुकैर्यत्सुदृशामुरोजैर्निष्कासितानेव गिरीनवेक्ष्य ।
पयोदगर्भेषु वसन्ति केरफलानि तत्साम्यभयेन नूनम् ॥ २२ ॥
रजस्वलाभिर्मधुपा रसेन साकं रमन्ते गणिकाच्छटाभिः ।
पार्श्वे सतीनामपि पद्मिनीनामिति स्फुटं यत्पुरुषा हसन्ति ॥ २३ ॥
अम्भोजिनीष्वाहितपक्षपातं हंसा रमन्ते परमा बतेति ।
सदालिभिर्विश्रुतजातिभाग्भिर्हसन्ति यत्राभिहिताः कुमाराः ॥ २४ ॥
अनावृतानां द्रमिडाम्बुजाक्षीपयोधराणां प्रथिमानमेक्ष्य ।
प्रायेण मन्दाक्षभरेण वासं शिलोच्चया यत्र न शीलयन्ते ॥ २५ ॥

संगीतिभिः संततशालिपालिविलासिनीनां किमु विद्रुतायाः ।
स्थानानि पङ्क्तिवनीचराणां तडागरूपेण लसन्ति यस्मिन् ॥ २६ ॥
एलालतावीरणपाटलानां वेलागतानां फलमूलपुष्पैः ।
यत्नाहृते यत्र सुवासितानि श्रयन्ति पान्थाः सरसीजलानि ॥ २७ ॥
प्रपा प्रतिग्रामपथं निजाङ्के निधाय मातेव निदाघतप्तान् ।
सद्यस्तनस्वादुपयो दिशन्ती पुण्यानि यस्मिन्पथिकानजस्रम् ॥ २८ ॥
क्रतूञ्शतं कामनया विनैव यत्राहरन्तो मखिनो यथावत् ।
ऐन्द्रं पदं हव्यमपि प्रदाय सदानुगृह्णन्ति शचीपरिण्यम् ॥ २९ ॥
क्रतुप्रयोगक्रमशीलनेषु द्विजात्मजा यत्र दिवोऽवतार्य ।
आह्वानतो देवगणानथान्यं सर्वं नयन्ते सहजं हसन्तः ॥ ३० ॥
यस्मिन्महावीरमवेक्ष्य मन्युभवानलं पार्थिवमुद्गिरन्तम् ।
महाहवे शस्त्रभयेन वासं जहात्यधर्मीकृतिरस्य शत्रुः ॥ ३१ ॥
यस्मिन्महेन्द्रे यजमानहव्यस्वीकारभूम्ना स्थितवत्यजस्रम् ।
एतत्प्रियां बाधितुमेव कामो गृह्णात्यहो नन्दनकोरकाणि ॥ ३२ ॥
यज्ञोपयुक्तामिव यच्छ वाचं ब्रह्मन्निति प्रैषगिरं प्रयुज्य ।
यद्याजका यज्वहविर्ग्रहीतुं ब्रह्माणमध्यागतमाक्षिपन्ति ॥ ३३ ॥
महीसुरैर्यत्र मखेषु हूताः प्रकाशयन्तः प्रतिभाममोघाम् ।
मखाशनास्तन्मतितत्त्वविज्ञाः कुर्वन्ति सर्वेऽपि गुरोरवज्ञाम् ॥ ३४ ॥
पदे पदे यत्र भवस्य विष्णोरप्यास्पदान्यायतनेषु वीक्ष्य ।
सदाग्रहारेषु सतां द्विजानां व्याजेन धाता वहति प्रतिष्ठाम् ॥ ३५ ॥
प्रत्यग्रहारं प्रतिगोष्ठमेव विप्रैस्त्रिवेदीविधिवावदूकैः ।
गोभिश्च तृण्याकवलांसलाभिर्महीयते यत्र मनुर्हविश्च ॥ ३६ ॥
मज्जन्त्यपि स्वादुमधुद्रवेषु द्राक्षाफलानि द्रमिडीवचोभिः ।
धूनानि यस्मिन्पदताडिता तु दूरे सिता तत्समताकथायाः ॥ ३७ ॥
रसालसारो रमणीवचोभिः साम्यस्य हेतोः स्वयमग्नितप्तः ।
जन्मान्यदप्येष सितात्मना यज्जनैर्भजत्येव पदा हतानि ॥ ३८ ॥

यदीयविप्राहृतयागवह्निवह्निध्वजा एव बलाहकत्वम् ।
अवाप्य यागीयहवींषि नानाधान्यानि पुष्णन्ति सदाभिवृष्य ॥ ३९ ॥
तत्तादृशे क्वाचन चोलदेशे रमानटीनर्तनरङ्गशाला ।
तञ्जापुरी नाम दरी हरीणां धराभुजां राजति राजधानी ॥ ४० ॥
तमांसि पश्चार्धततान्यनर्कभेद्यानि मेऽसौ महसा भिनत्ति ।
इति न्ययुङ्क्त प्रभुमीक्षितुं यत्सालं स्वसूनुं किल चक्रवालः ॥ ४१ ॥
आशङ्क्य सौधाश्रययोषिदाभाहरं सविद्युल्लतमम्बुदं या ।
सालाग्रशृङ्गक्रकचैस्तदन्तः श्लथं लुनाति स्तनितार्तनादम् ॥ ४२ ॥
अगाधखेयाम्बुभिरुन्नता यत्प्राकाररेखा परितः परीता ।
श्रियं बिभर्ति जगदण्डभित्तेरवस्थिताया बहिरम्बुमध्ये ॥ ४३ ॥
प्राकाररेखाशिखराभिघाताद्ब्रह्माण्डभाण्डे स्फुटितोर्ध्वभागे ।
अमुष्य रन्ध्रादभितः स्रुतानि पयांसि यस्याः परिखेति शङ्के ॥ ४४ ॥
उत्तीर्णमप्यर्णवपूरमुर्वीभृतश्च धूतान्प्लवगैर्हसन्ति ।
सहस्ततालं वरणैस्तरङ्गफेनच्छलाद्यत्परिखाजलौघाः ॥ ४५ ॥
आशङ्क्य मैनाकरणेरमर्षमुद्रां पुनर्मुक्तसमुद्रवासाः ।
प्राकाररेखाप्रतिबिम्बदम्भात्खेयेषु यस्या गिरयोऽवगाढाः ॥ ४६ ॥
प्रतिक्षपं स्वप्रमदानिवासं समेत्य लक्ष्येण शशस्य विष्णुः ।
हर्म्येषु वक्त्रांशुहरं वधूभिरिन्दुं हृतं मोचयतीव यस्याम् ॥ ४७ ॥
आक्रोडवृक्षाग्रमयूरभीतिश्लथानशीतांशुरथाहिरश्मीन् ।
स्तब्धान्पुनर्गारुडसौधभासा यस्यामयत्नं द्रढयत्यनूरुः ॥ ४८ ॥
आस्वाद्य हर्म्येष्वमृतांशुबिम्बं योषामुखभ्रान्तिजुषो युवानः ।
धिगेतदस्वादु वधूमुखं नेत्यह्नाय यस्यामवधीरयन्ति ॥ ४९ ॥
यत्सौधसिंहप्रतिमानुबिम्बमेक्ष्याभ्रगङ्गापयसीन्द्रहस्ती ।
त्रस्तोऽपि गृह्णाति तदेव यन्तुः सृणीप्रहाराकुलताविलोलम् ॥ ५० ॥
यदीयसौधोन्नतिमेव वीक्ष्य विन्ध्याचलेन्द्रस्त्रपया विनम्रः ।
वाचंयमेन्द्रेण कृताभिषङ्गो वातापिजेतेति मृषा वदन्ति ॥ ५१ ॥

प्राकारिनीलोपलग्नरागच्छायाजुषि द्योसरिति त्रिवेण्याम् ।
मङ्क्त्वेव सन्मार्गगता भवन्ति चन्द्रावतंसाः किल यत्र सौधाः ॥ ५२ ॥

हर्म्येषु यत्रेन्दुवधूकपोलावन्योन्यजन्यप्रतिबिम्बदम्भात् ।
स्पर्धावशेनेव परस्परस्य परम्परामादधतौ विभातः ॥ ५३ ॥

पङ्कभ्रमाद्यन्मणिसौधभासि सादी हरेः सैन्धवमभ्रसिन्धौ ।
प्रक्षाल्य तस्मिन्विशदे तु पौरैः सांहासिनैः शंसति नैपुणीं स्वाम् ॥ ५४ ॥

जालागतः सौधतलेषु यस्यां लीलारविन्दैर्ललनाभिरिन्दुः ।
मुखांशुचोरः प्रहृतो मुधा तैस्तदादि मुग्धस्तनुते विरोधम् ॥ ५५ ॥

भूमीपतौ यत्र भुजाबलेन वहत्ययत्नं वसुधामशेषाम् ।
कुलाचलानां कुलमेति दन्तिभावं किमु प्रत्युपकर्तुकामम् ॥ ५६ ॥

वीथीषु वीथीषु विलासिनीषु विद्युन्महश्चौर्यविचारणाय ।
घनाघना एव चरन्ति कूलघण्टारवा यत्र करिच्छलेन ॥ ५७ ॥

स्यदाभिभूतस्य दधाति सोऽयं सदागतेः स्यन्दनमित्यवेत्य ।
तुरंगमा यत्र रुषा तुषारकरं ग्रसन्ते घनफेनदम्भात् ॥ ५८ ॥

अतिस्यदेऽत्रस्मदपाकृतस्य महोन्नतोऽसौ मनसः कुमारः ।
इत्येव संदश्य किमिन्दुमश्वा वमन्ति फेनं व्यपदिश्य यस्याम् ॥ ५९ ॥

रामौ च भीमौ च नरं च हित्वा भूमौ भटा योद्धुमिहाजिहीध्वम् ।
इत्युद्धुतैर्यत्र सपञ्चवर्णैर्विभान्ति वीरा बिरुदाङ्कपट्टैः ॥ ६० ॥

धाराधरा नः सरसं धरन्ति सदेति यस्यां चपलाश्चरन्त्यः ।
किमम्बुजाक्षीनिभतः कृतज्ञाः केशात्मना ताञ्छिरसा वहन्ते ॥ ६१ ॥

चलाचलाक्षीश्चपलाभिरेव विधाय यत्नेन विधिर्यदीयाः ।
कुत्रापि दृश्येव गुणं तदीयं कुर्वन्स्वशिल्पं प्रकटीकरोति ॥ ६२ ॥

अनङ्गतां प्राप्तमपि स्वदृश्या सुमायुधं यत्सुदृशामपाङ्गः ।
अङ्गीकरोतीति हरस्तदादि भजत्यहो पौरुषमर्धमेव ॥ ६३ ॥

विमोहितो यत्र विलासिनीनां लावण्यलेशेन रतेरधीशः ।
स्वस्मिञ्जहाति स्वमिषुं विधेयमन्यन्न जानन्नपरं किमास्ते ॥ ६४ ॥

गन्धापणेषु भ्रमतामलीनां कलः स्वनो योषिदधिष्ठितेषु ।
मौर्वीनिनादो मदनस्य यस्यां पान्थान्ध्रुवं पाटयते विपाठैः ॥ ६५ ॥

सुमेषुबन्धं गुणयोगभव्यं सुगात्रि मामद्य नयेति यस्याम् ।
नर्मोक्तिमूल्यैर्न परं विलासी क्रीणाति पुष्पाणि कृशोदरीश्च ॥ ६६ ॥

केलीवने यत्र घृतानि माध्वीहुत्वा स्थलाम्भोजहुताशनेषु ।
शश्वन्निरुन्धन्ति नु शाखिनोऽपि महीगता एव पदं मघोनः ॥ ६७ ॥

पद्मं दिनेशदलितं हरिबाहुमध्यं
पादाहतं भृगुमुनेः शशिनं नभोगम् ।
ऐमं शिरोऽपि करधूलिभृतं विहाय
पद्मा चिरं वसति यत्र परं प्रहृष्टा ॥ ६८ ॥

केशांशुर्यदि कालिका कलयतामद्धा विपास्वादनं
नेत्रश्रीर्यदि नित्यमेणनिवहाश्चर्वन्तु सर्वं तृणम् ।
वक्त्रेन्दुर्यदि तिग्महेतिदलनं वाञ्छेत्सुखं वारिजं
यस्याः किं परमेणशावकदृशामङ्गं जगन्मोहनम् ॥ ६९ ॥

गाम्भीर्यं परिखाम्भसां प्रभवति स्तोतुं फणिग्रामणीः
प्राकारोच्छ्रयसंपदं च नलिनीप्राणेश्वरो बुध्यते ।
यस्या विस्तृतिवैभवं च ककुभामीशाः परं जानते
तादृक्षां नगरीं गिरा कलयितुं दक्षा न हि क्ष्मातले ॥ ७० ॥

कर्णाटकप्रभुसुखप्रद शौर्यधुर्य
सन्नाटकप्रथित माथितशत्रुलोक ।
साहित्यभोजसदृशान्वहदत्तविप्र-
सौहित्यभोजन जनप्रमदामृतांशो ॥ ७१ ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायकाभिमतकल्पनकल्पतरो
जय करुणासनाथ रघुनाथ जनाधिपते ॥७२ ॥

प्रौढश्रीरघुनाथभूपतिकृपास्फारीभवत्साहिती-
साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।
द्वैतीयीकमपूरयत्कविवरः सर्गं मखिग्रामणी-
रत्नाकद्वदविद्वदद्भुतकरे साहित्यरत्नाकरे ॥ ७३ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारीणश्रीमदद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमखातिरात्रसाग्निचित्याप्तवाजपेययाजि-
गोविन्ददीक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-
याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
साहित्यरत्नाकरे महाकाव्ये
द्वितीयः सर्गः ।

तृतीयः सर्गः ।

पुरोमथासाद्य भुजेन तादृशं भुजंगमेन्द्रप्रतिमेन मेदिनीम् ।
मसारकेयूरसमं महायशा बभार चेऽवक्षितिपालशेखरः ॥ १ ॥

यदीयबाहार्गलमेत्य विद्विष द्विलासिनीवीजितचामरोदितैः ।
समीरणैरादित शर्म मेदिनी बिलेशयाधीशविषानलाकुला ॥ २ ॥

गुणावलीमौक्तिककोशमन्दिरं जयेन्दिराजन्मतरङ्गमालिनम् ।
प्रतापभानूदयपूर्वपर्वतं यशःप्रसूनोपवनं च यं विदुः ॥ ३ ॥

सनीवबन्धं जगतीसमीहितं विषादमासादितविग्रहं द्विषाम् ।
कृतावतारं भुवि कल्पपादपं भणन्ति यं चारभटाग्रनःसरम् ॥ ४ ॥

नलस्य वीप्सा नहुषस्य नाटिका पृथोर्विभाषा प्रतिमा पृथाभुवः ।
शरीरभेदः सगरस्य शंतनोर्निदर्शनं निर्वचनं नृगस्य यः ॥ ५ ॥

सरो गभीरं पुरि गोपुरं च यः समुन्नतं शोणगिरीशितुर्व्यधात् ।
अशक्तयोरङ्घ्रिशिरो विलोकितुं महापथौ माधववेधसोरिव ॥ ६ ॥

महाप्रतीहारमनोज्ञमुन्नतं यदाहितं गोपुरमेधतेतराम् ।
क्षतं कुमारेण कृतं तदन्तरे कपर्दिने क्रौञ्च इव प्रदर्शयन् ॥ ७ ॥

यदाहिते यामवतीशशेखरो वसत्यमुष्यां वरणे हिरण्मये ।
पुरा पुराणामिव कुण्डलीभवत्सुराद्रिचापान्तरशोभितो युधि ॥ ८ ॥

सुधांशुचूडस्य यथा सुता गिरेः पयोजनाभेरिव पङ्कजालया ।
विधेः सवित्रीव गिरा विशां विभोरमुष्य जायाजनि मूर्तिमाम्बिका ॥ ९ ॥

पतिव्रतानामनया पताकया व्यतस सोऽयं वसुधासुधाकरः ।
सदक्षया दक्षिणया सवो यथा यथैव धर्मो दयया यथार्थया ॥ १० ॥

पुरंध्रिरस्मादवनीपुरंदरादसूत सा शूरमथाच्युताधिपम् ।
कुलाचलाधीशकुमारिकामणी धरेन्द्रचापादिव तारकाहितम् ॥ ११ ॥

हुताशनेनोत्तरवेदिका यथा पयोधराणां पविनेव रेखिका ।
दिवाकरेणेन्द्रदिशेव तेन सा सुतेन साध्वी शुशुभे महौजसा ॥ १२ ॥

करं स धात्र्याः शिशुराददे यदा करं व्यमुञ्चन्त तदैव ये द्विपः।
पदानि विन्यस्यति तत्र पञ्चषाण्यमी पलायन्त किमेतदद्भुतम् ॥ १३ ॥
स्तनंधयस्तातदुरुद्धरानपि क्षितिक्षितः स क्षिणाति स्म शालवान् ।
उदित्वरः शार्वरमुष्णदीधितिर्न किं हरेत्पूर्वनगोपरोधकम् ॥ १४ ॥
तनूभवस्तस्य धरापतेरधात्तनोरनाडिंधमशिल्पकल्पितम् ।
प्रसाधनं पञ्चशरोपजीवनं वधूमनःसंवननं स यौवनम् ॥ १५ ॥
अदिद्युतद्गात्रमथाभिरूपता तथाविधस्यास्य धराधिभूभुजः ।
पुलोमकन्याहृदयेशभूरुहः प्रसूनसंपत्प्रथमेव शाखिकाम् ॥ १६ ॥
युवानमेनं युवराजतापदं नयन्नयं नन्दनमात्मसंनिभम् ।
स निर्ववारावनिवासवासवस्ततोऽनु विन्यस्तसमस्तभूभरः ॥ १७ ॥
भुजायुगेनाच्युतभूविभुस्ततः शशास भूमीवलयं स विद्विषाम् ।
मनोरथद्वारमहाकवाटिकाकठोरवक्षोघटितार्गलश्रिया ॥ १८ ॥
कुमारकण्ठीरव एव कोविदः प्रभोः प्रजापालनकर्मनर्मणि ।
स पर्यणैषीत्सममेव भूभुजा सुतामणीः काश्चन शोभने दिने ॥ १९ ॥
धनेषु जह्नोर्दुहितेव नीरधेर्हरेरिवाम्भोरुहभूषु राधका ।
अमुष्य जायास्वनोविडौजसो मुदे विशिष्याजनि मूर्तिमाम्बिका ॥ २० ॥
सुलोचना शीलवती शुभार्जने सुदक्षिणा सोमकलाधरार्चने ।
अरुन्धती सा दयितानुवर्तने तथानसूया परधामसंपदि ॥ २१ ॥
विना विलग्नेन विलोचनादृते कृशोदरी कौशिकमन्तरेण सा ।
परत्र नो नास्तिकभावमादधावघोरभूयं मलिनात्मतामपि ॥ २२ ॥
स्तनेन पृथ्वी रुचिरा तनुश्रिया मृगी दृशा मन्दहसेन चन्द्रिका ।
स्वयं च तन्वी वचसा प्रियंवदा व्यतस सद्वृत्तविनिर्मितेव सा ॥ २३ ॥
चलाचलाक्षीकचभारचारुताविलासचौर्यापयशोविधूतये ।
स्पृशन्ति सत्यापयितुं फणाभृतां शिरांसि किं वा बहुधा शिखण्डिनः ॥
सुधाकरः सर्वसुखावहः कथं पयोरुहं चारु परं निरस्यति ।
इतीव धात्रा हरिणेक्षणामणेरयूयुजत्ते वदनाक्षिलक्ष्यतः ॥ २५ ॥

वधूमतल्लीवदनांशुलेशतः पयोरुहाणां पटलं पराजितम् ।
तदादि किं वा खरहेतिदारितस्वगर्भमास्ते कुहचिद्वनान्तरे ॥ २६ ॥
उपेत्य पश्चादुपगूहनेच्छया विलासिनो वक्रविधोः सविभ्रमम् ।
कचक्षपाया विहितौ कराविव व्यरोचिषातां वनितामणेर्भ्रुवौ ॥ २७ ॥
सचिल्लिकाश्रन्मृगनाभिचित्रका तदीयनासां धृतनासिकामणिम् ।
ततच्छदाश्लिष्टयणानतं तिलप्रसूनमुद्यन्मधुबिन्दु भावये ॥ २८ ॥
सदानुरक्ताधरसंनिधानतो द्विजा विशुद्धाश्च भवन्तु तादृशाः ।
कुशेशयाक्ष्याः कुटिलत्वमापतुर्दृशौ कथं वा परिशीलितश्रुती ॥ २९ ॥
पयोरुहाक्ष्याः कुरुविन्दकुण्डलप्रभापरीता हृदि गल्लपालिकाम् ।
अवैमि कौसुम्भपटीकृतावृतिं मणीमयं मान्मथमेव दर्पणम् ॥ ३० ॥
कुशेशयाक्ष्या विधिना कुलाचलावदर्दुरं तक्ष्णुवता स्तनात्मना ।
कचित्प्रमाणाधिगमाय कल्पितं तदुन्नतेर्लाञ्छनमत्र चूचुकम् ॥ ३१ ॥
सुलोचनायाः स तु शून्यवादिनां मतेन धाता विततान मध्यमम् ।
जयन्ति तेनैव जगन्ति हन्त ते भवेत्कथं माध्यमिकप्रथान्यथा ॥ ३२ ॥
विधाय तस्या विपुलं कुचद्वयं नितम्बबिम्बं च स नीरजासनः ।
अतः सृजन्नूर्ध्वमधस्ततोऽङ्गकान्युपेक्षया मध्यममुज्झति स्म किम् ॥ ३३ ॥
तदङ्गलेखा सृजता स्वयंभुवा प्रमाणलेखा प्रथमं व्यलेखि या ।
विलग्नतोऽन्यत्र विधेरसौ गता स्थितात्र रोमालिनिभादसर्गतः ॥ ३४ ॥
तदीयगुल्फद्वयमङ्घ्रिपल्लवाविमौ सरागाविति हा तिरोदधे ।
कुतः सुवृत्तः कुशलत्वमेयिवान्सहेत धूर्तैः सह वासमात्मनः ॥ ३५ ॥
प्रभानिभाम्भोधिनिमग्नपाकभिन्मणीलसद्ध्वंसकमेदिनीधृनेः ।
अलोककूर्माधिपनेरवापतुः सरोरुहाक्ष्याः प्रपदे सरूपताम् ॥ ३६ ॥
सरोरुहाक्ष्याः समतातिगर्वितं पदे दृढं ताडयतः स्म पङ्कजम् ।
ततो मृदुत्वेन तदीयरेखिका तयोरभूत्पाटलिमा च सर्वतः ॥ ३७ ॥
उपेत्य तत्तादृशमुत्पलेक्षणाशिरोमणीमिन्दुरिवाथ रोहिणीम् ।
चिरेण रेजे चिनखेत्र्वयाच्युतप्रभुर्वितन्वन्प्रमदं स देहिनाम् ॥ ३८ ॥

वसुंधरामच्युतभूवल्लिद्विपि प्रतापिनि स्वाल्यवत्प्रशासति ।
जनस्य कुत्रापि न शत्रवोऽभवन्भवेयुरेते यदि कामनादयः ॥ ३९ ॥
अमुष्य भूमेरसिपन्नगो विभोः पटुद्विषत्प्राणसमीरपारणे ।
दिगन्तरेषु त्यजति स्म कञ्चुकच्छटा समज्ञाच्छलतः किमन्वहम् ॥ ४० ॥
उदित्वरः प्राशुभुजोदयाचलान्महीपतेस्तस्य महोविभावसुः ।
परावनीभृत्प्रसृतायशोभरच्छलापगाः शोषयति स्म सर्वतः ॥ ४१ ॥
प्रयाणनिस्साणपटुध्वनिस्फुटत्पितामहाण्डप्रभवं महान्तरम् ।
बहिर्जलक्लिन्नमदःपताकिनीरजोभरैरेव पुनस्तिरोहितम् ॥ ४२ ॥
प्रसूत्वरं प्रत्यभिषेणनं प्रभोश्चमूरजश्शूषितसप्तसागरम् ।
फणैः स्फुरत्फूत्कृतिभिः फणी विभौ स पर्यहार्षीच्छयिते बतात्मनि ॥
पराकृतास्तेन परे ह्रदन्तरे प्रयुक्तमङ्कं मकरं पुरंध्रिभिः ।
चिरेण पृष्टा मकरो कपोलतः श्रितेति तासां विदधुः प्रलोभनम् ॥ ४४ ॥
कवौ तुलामत्र नृपे कलाधरे समेयुषि स्वर्णसमृद्धिकारिणीम् ।
क्षणेन वृष्टिं सुमनःकदम्बकं समं समाश्चद्रुत सार्वलौकिकम् ॥ ४५ ॥
अनेन दानान्यकृतानि यानि तान्यलक्षितान्येव बत स्मृतिष्वपि ।
अतोषितास्तैरपि ये धरासुरा वसन्ति ते नैव वसुंधरातले ॥ ४६ ॥
अनर्घरत्नाङ्कितमेष भूषणं वितीर्य रङ्गाधिपतेर्विशा पतिः ।
अनुत्तमं रत्नममुष्य कौस्तुभात्परं न होति प्रणुनोद दुष्प्रथाम् ॥ ४७ ॥
तदर्पितान्याभरणानि सादरं शयद्वयेनैव चकास्ति दर्शयन् ।
किरीटमञ्जीरमुखानि भक्तयोः स रङ्गराण्नारदराक्षसेन्द्रयोः ॥ ४८ ॥
अलंक्रियाप्रेम यदब्धिकन्यकाविभोः प्रसिद्धं तदयं विशा पतिः ।
अमुष्य रङ्गाधिपतेः समर्पयन्नपूरयद्भूरि विभूषणानि सः ॥ ४९ ॥
महाप्रहारान्कलयन्महीतले नृपालमौलिर्निजनाममुद्रितान् ।
प्रकाशते स्म प्रतिशुक्रवासरप्रवर्तिताम्भोजमुखीपरिग्रहः ॥ ५० ॥
असावथासादयदच्युताधिपो मुदा कदाचित्स तु मूर्तिमान्वया ।
निरन्तरस्यन्दिमरन्दनिर्वृतद्विरेफमन्तःपुरकेलिकावनम् ॥ ५१ ॥

इहागमौघैः सुमनोमनोहरैरुपासितं यत्किलवोपलालनम् ।
सदा विधूयापि सहत्यहो कथं मधुव्रतानां मधुपारणोत्सवम् ॥ ५२ ॥
मदुद्भवानां विततिर्महोरुहा फलान्यजस्रं फलतीति यन्मही ।
पदे पदे किं पनसाङ्घ्रिसंभवत्फलापदेशात्फलति स्वयं मुदा ॥ ५३ ॥
सुगन्धिभिः केऽपि सुमैः फलैः परे रसोत्तरैः केचन सौरभैर्निजैः ।
द्रुमा लसन्तीति यदिक्षवः स्वतो वहन्ति माधुर्यमदो विलक्षणाः ॥ ५४ ॥
फलप्रवालप्रसवैर्मनोहरो यदीयचूतः सुममेकमेव मे ।
सुगन्धि सर्वस्वमितीव तद्वहत्यनात्तगन्धं मधुपेन चम्पकः ॥ ५५ ॥
रसामृताया बकुलस्य चोर्जितं
रसोत्तरत्वं समवाप्य सौरभम् ।
फलानि पुष्पाण्यपि किं तयोः सुमैः
फलैश्च यत्र स्थगयन्त्यचारुताम् ॥ ५६ ॥
अपुष्पभावो वरमस्तसौरभप्रसूनताया इति पुष्पवर्जितम् ।
फलैर्युतान्यत्पनसानवेक्ष्य किं फलन्ति रम्भाश्च तथैव काञ्चन ॥ ५७ ॥
जलेन रत्नान्यपि रत्नगर्भया
समञ्चितान्यङ्घ्रिपतास्वभावतः ।
निपीय पक्वानि फलेषु तानि किं
निरन्तरं यत्र वहन्ति दाडिमाः ॥ ५८ ॥
स्वकान्तिचौर्येण महीगतां वधूस्तना हरिद्रां परिचूर्ण्य बिभ्रते ।
इतीव कैरैरिदमाकृनिर्यतः फलावली मेघपथे निगूह्यते ॥ ५९ ॥
उदीत्यमूलानि कृशोदरीकचा यदुद्भवानि स्वसमाकृतीन्यपि ।
पिधाय रक्षन्त्यधिगर्भमत्र तन्निदानमेषा निजनामधारणम् ॥ ६० ॥
तमालतालीकृतमालमालतीमुकुन्दचिञ्चामुचुकुन्दचन्दनैः ।
महासहाकेसरनागकेसरध्रुवाद्रुमाश्वत्थकपित्थकंदलैः ॥ ६१ ॥
कुरण्डपुण्ड्रेक्षुजयेक्षुरक्षुमाजटाझटाब्रह्मजटाकुटन्नटैः ।
रसालसालप्रियसालसल्लकीरसामृतैलातिलकैर्यदेधते ॥ ६२ ॥

मणीचतुष्केष्वथ नर्मभूधरं महीरुहश्रेणिषु वेदिकासु च ।
अमुष्य तस्मिन्वसतोऽभवत्प्रियं वने सजानेरवनेरधीशितुः ॥ ६३ ॥

दिशां दशानां युगपद्विलोकने धृतं धरण्या नवहीरकल्पितम् ।
अनल्पमादर्शमिवात्र भूपतिः सरो निरैक्षिष्ट स किंचिदग्रतः ॥ ६४ ॥

त्वदीयनैकद्रुमपुष्पधूलिभिर्न शोषय व्योमनदी प्रियामिति ।
अजस्रमुद्यानमदो निषेवितुं नियुक्तमम्भोनिधिनेव नन्दनम् ॥ ६५ ॥

तरङ्गडोलाम्बुजतल्पशायिनस्तनूभुवो लालनतत्पराशयौ ।
महीपतिस्तत्र मरालदम्पती विलोकयन्नाह विलोललोचनाम् ॥ ६६ ॥

तनूजभाग्यं सुतनो तदेनयोर्विहंगयोरत्र विलोकयाधुना ।
बिडौजसोऽपि स्पृहणीयमेधते विभुत्वमुर्व्यां न हि यद्विलम्बनात् ॥ ६७ ॥

विभुत्ववैदग्ध्यविवेकशालितामुखैर्गुणैर्विष्टपमोहनैरपि ।
न साधनीयो बत नन्दनोदयस्तपोभिरेवापि तु धन्यतावहैः ॥ ६८ ॥

अलोचनद्वन्द्वमिवाननं नृणामलब्धसत्पात्रमिवापवर्जनम् ।
उपेक्षितव्यद्वयमिवोक्तिगौरवं सदप्यसत्कल्पमसत्सुतं कुलम् ॥ ६९ ॥

जराविशीर्णाः क्रमशः शरीरिणस्तपोभरैरेव रसायनैरिव ।
नवीभवन्तो भुवि नन्दनात्मना प्रवाहनित्याः प्रभवन्ति केचन ॥ ७० ॥

तनूभवैरेव दशा तनूमता कुलेन येषां कुशलं विलोक्यते ।
हठादमर्त्याननपत्ययोग्यतान्दिवो धरित्रीमवतारयन्ति ते ॥ ७१ ॥

रुजाक्षुधास्वापजराद्यदूषितः स्थितिक्रमो यस्त्रिदशैकगोचरः ।
स भूतले नेति जनो न खिद्यते ततोऽपि मान्यैस्तनुजोपलालनैः ॥ ७२ ॥

दशां चिरात्पित्र्यधमर्णतावधिं दृढं निमील्य प्रतिबन्धकास्तरे ।
स्वपन्तमुद्बोधयति स्वमन्वयं कदानुकूल्यं कलयन्विधिर्मयि ॥ ७३ ॥

प्रतिबिम्बितमात्मरूपमेक्ष्य प्रतिमाणिक्यतलं वयस्यबुद्ध्या ।
स्पृशति स्वसुते मुहुः कराभ्यां सुकृतः केऽपि जयन्ति मोदभाजः ॥ ७४ ॥

नर्मरजोधूसरितं नन्दनमङ्के वहन्ति धन्यतमाः ।
पतिरिव पयसामुदितं प्रतिदिनमुद्भासिलाञ्छनं शशिनम् ॥ ७५ ॥

क्रीडारजोधूसरितं किशोरमाश्लिष्यतां सादरमङ्कभाजाम् ।
काश्मीरसारैरपि गन्धसारैः कर्पूरपूरैरपि किं विधेयम् ॥ ७६ ॥

हासाङ्कुरं रोदनमध्यहेतु जातं मुखाब्जे सममावहन्तम् ।
जायापती जानुचरं कुमारं परामृशन्तौ खलु भाग्यवन्तौ ॥ ७७ ॥

एणीशावदृशा सहेति विमृशन्क्षोणीपतिग्रामणी-
र्वाणीं द्रागशरीरिणीमकलयन्नाणीयसे श्रेयसे ।
मा भैषीरयि किं विषीदसि महीत्राणाभिलाषी रमा-
जानिस्त्वन्महिषीमणेर्यदुदयैषी त्वत्सुतः स्यादिति ॥ ७८ ॥

आकर्ण्य वाक्यमिदमद्भुतमच्युतेन्दुरानन्दतुन्दिलमविन्ददथान्तरङ्गम् ।
देवी च तस्य दिवसेष्वतिवाहितेषु द्वित्रेषु सा वपुषि दौहृदलक्षणानि ॥

ससंभ्रमं विरचितचम्पकाटवीसहस्रभूविबुधकुटुम्बसंभृते ।
भवस्थलप्रतिशरदप्रवर्तितस्फुरत्तुलापुरुषयशोविशोभित ॥ ८० ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायकाभिमतकल्पनकल्पतरो
जय करुणासनाथ रघुनाथ जनाधिपते ॥ ८१ ॥

प्रौढश्रीरघुनाथभूपतिकृपास्फारोभवत्साहितो-
साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।
तार्तीयीकमपूरयत्कविवरः सर्गं मखिग्रामणी-
रत्नाकद्रुदविद्रदद्भुतकरे साहित्यरत्नाकरे ॥ ८२ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारीणश्रीमदद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमुखातिरात्रसाग्निचित्याप्तवाजपेयाजि-
गोविन्ददीक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-
याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
साहित्यरत्नाकरे महाकाव्ये
तृतीयः सर्गः ।

चतुर्थः सर्गः ।

शशलक्ष्मणं दिगिव शातमन्यवी कलशाब्धिवीचिरिव कल्पपादपम् ।
अदधाद्यथाच्युतधराधिभूमणेरधिगर्भमर्भकमधीरलोचना ॥ १ ॥

उपभोक्तुमैहत तलोदरी विभोर्मनसा न वस्तु मधुरं यथापुरम् ।
उपदेशनादुदरवासमेयुषस्तनुसंभवस्य किमु धैर्यशालिनः ॥ २ ॥

वसुधासुधाकिरणवंशमौक्तिकं धरतेऽधुना तनुतरः स मध्यमः ।
इति चिन्तया किमितरन्नदङ्गकं भजति स्म कार्श्यमथ पाण्डुतामपि ॥ ३ ॥

सुतधाम मध्यममवर्धयन्परेऽवयवाः प्रदाय पृथुतां न तु स्तनौ ।
तदमी यशोधवलिमानमावहन्सुदृशस्तु तावपयशोऽप्रनीलताम् ॥ ४ ॥

विमलं कपोलयुगलं निसर्गतो विभुसुभ्रुवः शरदिजाभ्रशुभ्रताम् ।
कलयद्दुकूलपटकल्पितावृतेर्मणिदर्पणस्य महिमानमानशे ॥ ५ ॥

विमले तदीयवपुषि व्यराजतां वशादौ कुचावतिविनीलचूचुकौ ।
अवगाढगाङ्गपयसोऽभ्रदन्तिनः कुवलावलीढमिव कुम्भयोर्युगम् ॥ ६ ॥

अवलग्नमेतदवनम्रमावयोः सविधे सदा किमधुना समेधते ।
इति सोढुमक्षमतयेव तत्कुचौ कठिनावतीव मुखकार्ष्ण्यमापतुः ॥ ७ ॥

उदरस्थभूपतिसुतोचितं पयः कुचकुम्भयोः स्म कुरुते चतुर्मुखः ।
परथा कथं रुचिपटीकृतावृती मुखमेचकत्वजतुमुद्रितौ च तौ ॥ ८ ॥

नवगाधताविषयनाभिवापिकाविवरादिवादिमरसो विनिर्गतः ।
प्रवहन्बहिर्बहुतया मितोऽन्तरे रुरुचे तदीयघनरोमरेखिका ॥ ९ ॥

उदरस्थमेक्ष्य नृपचन्द्रमद्भुता चकितेव नाभिकुहरात्तमस्ततिः ।
स्तनशैलरुद्धसरणि स्थितान्तरे घनरोमराजिमिषतो नतभ्रुवः ॥ १० ॥

उपगूहने सुतमणेरुदेष्यतश्चिनचेव्ययाच्युतनृपालशेवधेः ।
प्रतिभन्त्स्यनीति परमाणुमध्यमा बिभराम्बभूव न विभूषणे स्पृहाम् ॥ ११ ॥

सुतदर्शनोत्सवसुखातिरेकतो वपुषो न गौरवपुषो विभूषणम् ।
अनुरूपभूयमयते पुरेति किं विरलादरात्र विललास भामिनी ॥ १२ ॥

दयिता नृपस्य गतदौहृदश्रमा दधतो तनूमुपचिता ततः क्रमात् ।
व्यपनीतशैशिरदिनव्यथा यथा प्रसवोन्मुखा व्यतपत प्रतानिनी ॥ १३ ॥
अखिलेषु मामवयवेषु जानते बत षष्ठमानपदवीमुपाश्रितम् ।
इति मध्यमं नु हरिणेक्षणामणेः प्रथमप्रमाणपथमानशे क्रमात् ॥ १४ ॥
वयसाधिनाभिहृदतोरमर्पितं वलिजालमाहृतबलेन मध्यमः ।
अत एव कार्श्यमवधूय स क्षणाद्ववृधेऽधिकं क्षितिवलारिसुभ्रुवः ॥ १५ ॥
स्तनयोर्युगेन धरणीबिडोजसो ववृधे तथा वनजलोचनामणेः ।
जठरेशयस्य जलराशिमेखलाभरणे शिशोः परिचयो यथा भवेत् ॥ १६ ॥
वदनं श्रमेण विनतं वधूमणेः प्रतिबिम्बितं स्म कुचयोः प्रकाशते ।
स्थितमातपत्रयुगलं सितं शिशोरुपरीव नेतुरुदरान्तरस्थितेः ॥ १७ ॥
तरले नराधिपतलोदरीमणेरपटोः श्रमादरुचतां दृशौ मुहुः ।
अधिगर्भमर्भकमम् स्थितं कदा न्ववलोकयाव इति तृष्णजाविव ॥ १८ ॥
श्वसितं दृशोस्तरलता पदे पदे स्थितिरप्यभूद्यदतिदौहृदश्रमात् ।
तदिदं वधूजठरशायिनः शिशोर्धरतो भुवो वलयमस्य गौरवम् ॥ १९ ॥
अवलम्ब्य भूपशिशुमात्मदभ्रतामजहात्परं न बलिसेवितामपि ।
अवलग्नमायतदृशः स्वतः कृशोऽप्ययते न किं भुवि जनाधिपाश्रयात् ॥ २० ॥
तरलीभवल्लुलिततारकाञ्चिते वदनासिताम्बुरुहिणीकुटुम्बिनि ।
अभवद्रुरु श्वसितमश्रमाभवं हरिणीदृशः किमिदमद्भुतावहम् ॥ २१ ॥
प्रमदामणेरतिमृदोः स्वभावतः प्रमदाय दौहृदकृता व्यथाप्यभूत् ।
फलमायतौ सुचिरवर्ति कल्पयन्भवति श्रमोऽपि हि सुखाय देहिनाम् ॥
वहते पुरा वलयवाहमर्भको जठरेशयो झटिति दोष्णि मामिति ।
अमुमन्तरीक्षितुमगाहत क्षितिर्ललनोपयुक्तनिजमूल्ववोपधेः ॥ २३ ॥
जठरेशयस्य जगतीवल्लभसुहृत्कुलभूषणस्य गुणवैभवोचितान् ।
स्वदमानचापशरसोदरेक्षणामणिरासमाद विविधान्मनोरथान् ॥ २४ ॥
प्रमदा नृपस्य भवनाङ्गणद्रुमप्रसवग्रहासहनपाणिपल्लवा ।
समितिक्षितौ दृढशरासकुण्डलीकरणे मुहुः कलयति स्म कौतुकम् ॥ २५ ॥

तरितुं विहारवनसालमञ्जरीमधुसारणीमनिपुणा मनागपि ।
उदकण्ठत द्विपमुदन्वदन्तरश्रयिणं नियन्तुमबला धरापतेः ॥ २६ ॥
मणिशृङ्खलाविधृतहेममञ्चिकामधिरोढुमोपदपि योषिदक्षमा ।
हरिदन्तराणि विजयाय घोटिकामधिरुह्य शश्वदटितुं मनो दधे ॥ २७ ॥
उपदीकृते निजसखीभिरुत्पले श्रवसोर्विधातुमपि चञ्चलेक्षणा ।
अपटीयसी निखिलमब्धिमेखलावलयं भुजाशिरसि वोढुमैहत ॥ २८ ॥
अतिकोमलप्रसवकन्दुकाहतिस्मरणेऽपि पाटलशया कुलोदला ।
अभिहन्तुमैच्छदबला कठोरयोः करपल्लवेन करिकुम्भयोर्युगम् ॥ २९ ॥
बलिनिग्रहं कृतवतोऽपि वञ्चनात्कुहनावटोः परमरालकुन्तला ।
अभिनन्दति स्म दरहासतो द्विषन्नगरप्लुपं प्रमथनाथमेव सा ॥ ३० ॥
सवयोनियोगवचनेऽपि सालसा धरणीवलाहिततलोदरीमणी ।
निमिषादचीकमत निर्भरोद्भवद्रसगर्भिता रचयितुं शतं कृतीः ॥ ३१ ॥
मृगलोचना मृदुलमुत्तरीयकं दधती कथंचन धराबिडौजसः ।
विनिधाय बाहुशिखरे विपञ्चिकामतनिष्ट वादयितुमादरं मुहुः ॥ ३२ ॥
महिलामणी भृतमरालसंसदे वितरीतुमप्यकुशला बिसाङ्कुरम् ।
कनकाचलं करतलेन गृह्णती विदुषामभूद्वितरितुं स्पृहावती ॥ ३३ ॥
समये ततः समुचिते मुदावनेः कमनेन पुंसवनकर्म निर्ममे ।
प्रमदा च तेन परिपोषिता यथा वरदोहदेन सहकारवल्लरी ॥ ३४ ॥
तनुयानधर्मपतयोऽधिमध्यमं तदधीश्वरेण सह संगता यदा ।
असविष्ट नन्दनमसौ तदा वधूरवनीशितुर्विधुमिवाब्धिवीचिका ॥ ३५ ॥
अविनीतभूभृदपकीर्तिकल्पितं मलिनत्वमेष महिपालनन्दनः ।
अपनेष्यति स्वयशसेत्यवेत्य किं हरितः प्रसेदुरखिलाः कुतूहलात् ॥ ३६ ॥
परिपन्थिभूपतनुबन्धनाल्यात्स्वजनानसून्सपदि मोचयेत नः ।
अवनीन्द्रभूरयमितीव कौतुकादवलन्त मन्दमनिलस्तनंधयाः ॥ ३७ ॥
अमुना नृपात्मजनिना सनाथतामवनी दधाति तददोरजःकणान् ।
अपहृत्य नो गतिरनौचितीति किं व्यवलन्त वीतरजसः समीरणाः ॥ ३८ ॥

वितरिष्यति क्षितिविभोरसौ सुतः सतताखिका हृदि सपत्नभूभुजाम् ।
इति कौतुकादिव ववल्ग यज्वनां भवनान्तरे हुतवहः प्रदक्षिणम् ॥ ३९ ॥
अवनीवलारिननुजः समाश्रितानयमध्वरान्सपदि कारयिष्यति ।
भविता हविर्बहु ममेति कौतुकादधिवेदि हव्यभुगधत्त नर्तनम् ॥ ४० ॥
जठरं मदीयमवलम्ब्य दुर्मतीञ्जगतीकदर्थनकृतो महीपतीन् ।
विनिवारयेदयमितीव निम्नगाविभुराततान कुनुकेन गर्जनम् ॥ ४१ ॥
सुतजन्मनामनि शुभे तदा स्फुरत्पणवाद्यघोषघटितेन पाटिनम् ।
जलजासनाण्डमिषभाण्डमत्रवीज्जगतः कलिग्रहपलायनोद्यमम् ॥ ४२ ॥
जयशङ्खदुन्दुभिमृदङ्गनिस्वनो जगतीश्वरस्य तनयोदयोत्सवम् ।
अवदत्तदा निखिलमन्तरं दिशां प्रददावमुष्य स च पारितोषिकम् ॥ ४३ ॥
अभिधाय जातमहमात्मजं विभोः पुरतो लभेय वसु पूर्णपाणितम् ।
इति ये शशंसुरिममुत्सवं ततो वसु तैरवापि बहु वाञ्छितादपि ॥ ४४ ॥
धनमात्मलब्धमखिलं धरापतेर्वितरीतुरस्य विभुलाञ्छनं परम् ।
सितचामरादिकमदेयतां गतं तनुभूरयं तदपि चादित स्वयम् ॥ ४५ ॥
अयमर्भको जलधिगर्भमेयुषः प्रसभाद्विजित्य परिपन्थिनो हरेत् ।
अधिकेषु तेष्वलममोभिरित्यरीन्स मुमोच बन्धनगृहेषु संदितान् ॥ ४६ ॥
मल्लिकाजलेन कृतमज्जनस्ततो मल्लिकामुकः स धृतवान्नवांशुकम् ।
पुरतोऽवलन्निजपुरोहितः सुतं पुरतोषणोदयमियेष वीक्षितुम् ॥ ४७ ॥
सुतदर्शनादरणसूतचोदिते महति स्थितोऽपि कुहचिन्मनोरथे ।
प्रययौ कथं स तु पदैव सूतिकाभवनं तनूभवमहःकरम्बितम् ॥ ४८ ॥
शयितं प्रसूशयकुशेशयद्वये तनयं तमक्षिविषयं नयन्नयम् ।
मनुजाधिपः स मनुते स्म विस्मितो वटुमाद्यमेव वटपल्लवेशयम् ॥ ४९ ॥
निटिलावलम्बिकुटिलालकाङ्कुरं श्रुतिपारगाक्षमतिपाटलाधरम् ।
लसमानचम्पकसमाननासिकं परिपूर्णपङ्कजरिपूल्लसन्मुखम् ॥ ५० ॥
महिरक्षणाह्वयमखदीक्षणोचितं करयोर्ध्रुवं कलितमुष्टिबन्धनम् ।
अभिषिञ्चमानमवलोकनामृतैरधिराजमात्मजवतां समञ्जसा ॥ ५१ ॥

अनिमेषमीक्षितुरमुष्य बालकं प्रमदाश्रु यत्प्रतिरुरोध लोचने ।
पतितं तदास परभाग्यरोधिनः पतनं न किं परिणमेज्जलात्मनः ॥ ५२ ॥

अथ जातकर्म मनुजाधिभूरसावकरोत्स तेन शिशुरप्यरोचत ।
पवमानयागबहुमानितो यथा पवमानबन्धुररणीसमुद्भवः ॥ ५३ ॥

अमुमद्भुताकृतिमयं विलोकयन्नशरीरवाक्यमपि चानुचिन्तयन् ।
उचितं तयोरथ तनूजमुर्वरारमणश्चकार रघुनाथनामकम् ॥ ५४ ॥

अधिरोप्य बालमधिनर्मडोलिकामणिमञ्चसीममबला महीपतेः ।
ततचारुगीतिनिनदास्त्रपामगुः कलितादसीयकलकण्ठनिस्वनाः ॥ ५५ ॥

अधिमञ्चमस्य पुरतोऽवलम्बितो मणिगुच्छकः स्म महिमानमश्नुते ।
निजमण्डलान्मधुनिषूदनोऽवनीमयितोऽयमित्यवनिनंसतो रवेः ॥ ५६ ॥

अव्याजहासरुदिताञ्चितमीक्ष्यमाणदन्ताङ्कुरं तनुभुवो वदनारविन्दम् ।
आलम्बमानकुरुविन्दकलन्तिकाकमाघ्राय शश्वदवनीन्द्रवधूरनन्दत् ॥ ५७ ॥

जगदञ्चति तेजसि स्वकीये किमयं वल्गति गेह इत्यमर्षीत् ।
अजिघृक्षदनुक्षणं क्षितिक्षित्तनयः पाणितलेन दीपलेखाम् ॥ ५८ ॥

भुजान्तरेणाच्युतभूभृतः सुतश्चरन्स्वबिम्बोपरि रत्नकुट्टिमे ।
निपात्य कामं निजरूपनिर्जितं हठादमुष्मिन्नधिरूढवानिव ॥ ५९ ॥

आत्मीयबिम्बमवलोक्य मणीचतुष्के व्यास्ते क एष इति जानुचरः कुमारः ।
संताडयन्करतलेन तथैव तस्मिन्स्वयोऽनुकुर्वति स रोषकषायितोऽभूत् ॥

अभिवृद्धिमुपेत्य बालकोऽसावचनौ द्वित्रपदार्पणं वितन्वन् ।
बलिशात्रवभङ्गमाकलय्य स्फुरति स्म प्रथमो वटुः पुरेव ॥ ६१ ॥

अवलम्बयतीषदेव धात्र्याः करमस्मिन्नपरे करानगृह्णन् ।
पदमञ्चति ते पदान्यमुञ्चन्विपरीता हि गतिर्विरोधभाजाम् ॥ ६२ ॥

नर्मीद्रिमुद्धृतमनोनरपालदुर्गं केलीसरस्तटवतीकमितारमेषः ।
बाहाङ्गदं मणिमयं वलयं च भूमेर्धीराग्रणीर्गणयति स्म धिया कुमारः ॥

प्रविकीर्णसिताभ्रचूर्णरेणुः पदसंशीलितगन्धसारपङ्कः ।
परिणुन्नहिमोदपद्मजालो विभुसूनुः सदनाङ्गणे व्यहार्षीत् ॥ ६४ ॥

कटितटिकालुठत्कनकभूषणकिङ्किणिका-
घणघणितप्रतिध्वनिवहानवरोधगृहान् ।
इह विहरत्युतेत इति यात्युपमातृकुले
पितृमुदमातनोदथ कुतश्चिदितस्तनुभूः ॥ ६५ ॥

अधिगुरुसंनिधि क्षितिमृदक्षरबोधकृते
व्यधित तमायियासुविधिसंसृतिहंसमुदा ।
चरणविभूषणक्वणनसक्त्युपघेरुपय
द्विहतिसरोमरालमनरालधियं तनयम् ॥ ६६ ॥

• निजभुजबलयुद्धनिर्धूतवाराशिवासिद्विष
द्धरणिभृदवरोधदोधूयमानप्रकीर्णद्वय ।
प्रतिदिनरचितप्रबन्धप्रभावप्रशंसापर
प्रथितविबुधसंसदश्रान्तविश्राणनश्लाघित ॥ ६७ ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायकाभिमतकल्पनकल्पतरो
जयकरुणासनाथ रघुनाथ जनाधिपते ॥ ६८ ॥

प्रौढश्रीरघुनाथभूपतिकृपास्फारोभवत्साहिती-
साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।
तुर्यं मार्दवधुर्यमध्वरिवरः सर्गं समापूरय-
त्तत्ताकद्वदविद्वदद्भुतकरे साहित्यरत्नाकरे ॥ ६९ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारीणश्रीमदद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमुखातिरात्रसाग्निचित्याप्तवाजपेययाजि-
गोविन्ददीक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-
याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
साहित्यरत्नाकरे महाकाव्ये
चतुर्थः सर्गः ।

पञ्चमः सर्गः ।

अथ देशिकसंनिधेरतीव प्रतिभा राजशिशोरगात्प्रसादम् ।
अवलोकनतो यथा हिमांशोः सहजा सौरभसंपदम्बुजानाम् ॥ १ ॥

लिखनाय लिपेः कृतः पुरस्तात्सिकतावत्सितरत्नराशिरस्य ।
वरणाय वसुंधरेन्द्रसूनोरखिलेवाङ्कुरिता कला व्यकासीत् ॥ २ ॥

महिचन्द्रमसः सुतो मणीषु व्यतनोदेष कथं सुवर्णरेखाम् ।
उचितं प्रभवः किमुर्वराया बहुमाने भुवि वस्तु नो विदन्ति ॥ ३ ॥

प्रणवं लिखति स्म पार्थिवेन्दोस्तनयो भूमितले सुवृत्तलेखम् ।
इयदेव ममेदमब्धिकाञ्चीवलयं वोढुरिति प्रदर्शयन्किम् ॥ ४ ॥

अखिलानपि पञ्चषैरहोभिर्धरतो वर्णचयान्धरेन्द्रसूनोः ।
स्तुतिमस्य परम्परासुसिद्धः क्व चतुर्वर्णभृतिक्रमः सहेत ॥ ५ ॥

अलिखत्तनुभूरथाच्युतेन्दोः कठिनीभिः फलके क्रमेण वर्णान् ।
रणनिर्जितशत्रुराजवक्षोजयलेखाभ्यसने नु जातहर्षः ॥ ६ ॥

सममेव चतुर्विधं कवित्वं मतिराप्नोति पुरा महेन्द्रसूनोः ।
अमृतांशुशिशोरभीशुरेखा निखिलं दिग्विलयं यथा निशायाम् ॥ ७ ॥

समितिप्रियतापसः स योद्धुर्व्यतनोदस्य विपञ्चिकासु शिक्षाम् ।
परथा महतो विपञ्चिकाया पटुता किं प्रभवेन्नृपात्मजस्य ॥ ८ ॥

खुरलीभुवि भूभृतः कुमारः प्रचरन्रक्तपरागमेदुरायाम् ।
समदृश्यत शत्रुराजतेजःप्रकराधःकरणे दधत्पटुत्वम् ॥ ९ ॥

समदर्शि नृपात्मजः स शिक्षामहिधूलीमसृणं वपुर्दधानः ।
पतिरेष भविष्यतीति गाढं परिरब्धो धरयानुरक्तयेव ॥ १० ॥

महिजम्भविमाथिसंभवो द्राक्खुरलीस्तम्भतटाद्विजृम्भमाणः ।
प्रतिमल्लमसौ बलादगृह्णान्नरसिंहो दितिनन्दनं यथैव ॥ ११ ॥

स शिलावलयद्वयं शयाभ्यामुपरिष्टादयमुद्वहन्कुमारः ।
व्यवृणोदिव वारिराशिकाञ्चीवलयद्वन्द्वभृतौ बलं ममेति ॥ १२ ॥

अधिहोरफलान्तरे कुमारः समदर्शि क्षितिपाकशासनस्य ।
तपनान्तरवासतापशान्त्यै शशिनो बिम्बमिव श्रयन्मुरारिः ॥ १३ ॥
अवलम्बनमात्मबिम्बमस्य द्विषतामुष्णरुचिर्विशङ्कमानः ।
करकल्पितरत्नखेटदम्भादसिपुत्र्या सुतमाश्रयन्महोन्दोः ॥ १४ ॥
अवरुद्धनुरात्मजेन भूमोकमितुः कुण्डलितं करावलेपात् ।
भुजसौधजयेन्दिरा पृषत्कच्छलवोक्षोचितजालकप्रभावम् ॥ १५ ॥
न परं धनुरेष नामयंस्तद्गुणमुर्वीपरिणीकुमारमौलिः ।
मुहुराप यदार्तिमुद्धतानामपि संदोहममित्रपार्थिवानाम् ॥ १६ ॥
करमुक्तममुक्तयन्नमुक्ते कलयन्नायुधमप्यमुक्तमुक्तम् ।
धरणोपरिणोतनूभवोऽसावधिकं चारभटैरथाभ्यनन्दि ॥ १७ ॥
रयधूनमरुद्रथाश्रयत्वप्रतिघात्फेननिभेन भक्ष्यमाणम् ।
प्रियमुञ्झयितुं नताभिरङ्घ्रोनुडुभिर्नूपुरमौक्तिकैरुपेतम् ॥ १८ ॥
सरितां सुहृदा समावृतासौ मम धात्र्या वितता महो न होति ।
पदलेखनतः प्रकाश्य भूमिं निजहेषामिषतो निवेदयन्तम् ॥ १९ ॥
चलतालुनिभेन चर्व्यमाणो
जवधूतः पवनः पुनः प्रयाति ।
श्वसितं व्यपदिश्य नासिकाग्रा-
दिति रोषादिव कम्पमानशीर्षम् ॥ २० ॥
अरुणाश्वजयार्थमुत्पतिष्णुं
खुरिवाभोक्ष्णमुदञ्चिताग्रपादम् ।
सदृशा न हि ते तवेति वल्गा-
ग्रहिणा चाटुगिरेव वार्यमाणम् ॥ २१ ॥
अथ चामरतो हयोरसत्वोच्चिनमग्रे चरतोपशोज्झमानम् ।
अधिरोहति सस्मितं हयानामवतंसायितमच्युतेन्द्रसूनुः ॥ २२ ॥
अयमाशु सरेति सूचयन्किं हयमास्फालयति स्म कंधरायाम् ।
स च सूचनमस्य बुध्यमानः सहसा यामि तथेति किं जिहेषे ॥ २३ ॥

तुरगो नृपसूनुचोदितो यत्खुरकोटीभिरजीजनद्रजांसि ।
गगनं स्थगयन्निव प्रयच्छद्गतिधूतस्य नभस्ततोऽवकाशम् ॥ २४ ॥
जननाथसुतेन चारितोऽश्वो जनयामास रजः पयोधिरोधि ।
गतिधूतमनोगृहायमाणक्षणदेशोदयकारणत्वकोपात् ॥ २५ ॥
जवनस्तदनुज्ञया स भूमेरधिकं व्योमनि किं हयश्चचार ।
निजनायकनित्यदानपाथःपरिपूर्णार्णवपातभीत्या ॥ २६ ॥
श्वसनः सह सैन्धवेन धावञ्जवहीनो न्यवृतन्नु तत्सकाशात् ।
चलता न पुरेव चामराणां जवनस्यास्य यतो जनेन दृष्टा ॥ २७ ॥
तुरगं किमधः सुराधिनेतुः स विधातुं दिवमुत्प्लुतः सवेगम् ।
पुनरेव ततो भुवं समागात्पदधूल्येव तदाहितं प्रतीक्ष्य ॥ २८ ॥
हृदयाभिमुखावनम्रवक्त्रः कविकाकर्षणतः स शश्वदश्वः ।
स्यदधूतमवेक्ष्य सौवचेतो हसितं व्याततहेषया किमेषः ॥ २९ ॥
जवने स जनेशसूनुरस्मिन्नधिरूढो दृढमानमय्य शार्ङ्गम् ।
चतुरं विनिवृत्य हन्त पश्चाच्चलल्लक्ष्यं व्यभिनत्करेण सूक्ष्मम् ॥ ३० ॥
प्रतिपादनकार्मणं पयोधिर्मम तस्यापि महीन्द्रनन्दनोऽसौ ।
परिपूरयिता प्रदानतोयैरिति तं द्रष्टुमिवागतं पयोदम् ॥ ३१ ॥
वसुधां ककुबन्तवारणेन्द्रैर्विधृतामङ्गदनिर्विशेषमस्य ।
वहतोऽवनिपाकवैरिसूनोर्भृतियोग्यं विरुदानकैरुपेतम् ॥ ३२ ॥
कमलां मम कुम्भकल्प्यमानस्थितिमन्तः सितरोचिरेष धत्ते ।
इति तस्य जिघृक्षयेव शश्वत्कलयन्तं प्रतिघात्कराग्रमुख्यैः ॥ ३३ ॥
कलशाब्धिसुता धृतेरमुष्याः कलयेत्कोपमियं महीसपत्नी ।
इति तामपि मस्तके दधानं करधूतावनिधूलिकैतवेन ॥ ३४ ॥
वियदङ्गणविस्तृतात्मशुण्डालतमुद्धूय धरारजांसि शश्वत् ।
समताभ्रमदस्तमभ्रनागं समरायाह्वयमानमारवेण ॥ ३५ ॥
विधृतेयमिला विदारिता स्यात्कुलकूटस्थदिगन्तकुञ्जरेन्द्रैः ।
इति मन्थरमेव संदधानं पदमस्यां परिमृश्य किं कराग्रात् ॥ ३६ ॥

विरहेण समानविक्रमाणां करिणामात्मबलस्य का प्रथेति ।
श्वसितैरधिकैः स्वकुम्भमुक्ताः किमु मुक्ताः करशीकरान्किरन्तम् ॥ ३७ ॥
महसा स्वमहोमहेन्द्रसाम्यं भ्रमतां द्वेषिधराभृतां शिरःसु ।
न्यसितुं दधतं विनम्रिताग्रं पदमेकं त्रिपदीविलासदम्भात् ॥ ३८ ॥
रदनेऽभिमुखागतो लघिम्ना पदमाधाय महीपतेः कुमारः ।
अतिविक्रमिविक्रमक्रमोऽसाववतंसं करिणां समध्यरूक्षत् ॥ ३९ ॥
धरणीरमणाग्रणीतनूजो दृढमास्फालयत द्विपेन्द्रकुम्भम् ।
दुहितुर्वरणाय दुग्धसिन्धोः शयितायाः प्रतिबोधनं दधानः ॥ ४० ॥
विविधेषु महीविभोः कुमारो गतिभेदेषु स गन्धसिन्धुरस्य ।
पटुतां कलयन्प्रवीरवर्गैर्बहुधाश्लाघि महापराक्रमीति ॥ ४१ ॥
अथ जातु निजात्मजार्जितानां सकलाना स परीक्षिता कलानाम् ।
अयमासददच्युतावनीन्द्रो निजमास्थानपदं नृपावकीर्णम् ॥ ४२ ॥
कविवैणिकगायकायुधीयैर्महिपालैर्निजमन्त्रिभिश्च भूपः ।
सधमावसदासनं स तस्मिन्नयमावास्य यथार्हमासनानि ॥ ४३ ॥
विनयेन परान्विहाय सर्वानथ कैश्चित्सवयोभिरन्वितोऽयम् ।
रघुनाथविभू रयादयासीज्जनकास्थानमदो जनेन हूतः ॥ ४४ ॥
अमुमागतमच्युतावनीन्द्रादपरे तत्र कुमारमभ्यगच्छन् ।
तमवेक्ष्य स तेजसा निधानं जनकोऽपि स्थितिमात्मनो जगर्हे ॥ ४५ ॥
अखिलानभिगच्छतः सदस्यान्नृपसूनुः स यथापुरं निवेश्य ।
कृपणासुलभैः कृपावलोकैर्न्यवसत्तन्निकटे नृपाल्पपीठे ॥ ४६ ॥
मुदितो विमृशन्मुहूर्तमन्तः सकलानेष सभासदो विलोक्य ।
अतिविस्मयहेतुमच्युतेन्द्रो वचनं किंचन वर्णयाचकार ॥ ४७ ॥
सकलासु कलासु दुर्निरीक्षाः समितावातनुतामिताः परीक्षाः ।
तनयस्य सभास्थिता ममाद्येत्यनयद्वाक्यमदःश्रवःपुटानि ॥ ४८ ॥
अथ तस्य वसुंधरामरेन्द्रोरवतंसस्य पदेऽभिषिच्य वाचम् ।
भयविस्मययोर्बभूव मध्ये सकलस्तत्र सभासदां समाजः ॥ ४९ ॥

अमुमद्भुतबालमप्यपूर्वप्रतिभानं कमलामखं प्रतीत्य ।
प्रति तं विबुधाः पतिं जनानां प्रतिवाचामवदन्नयप्रधानम् ॥ ५० ॥

भवतो वचनस्य पार्थिवेन्द्र प्रतिवाक्ये वयमाः कथं प्रगल्भाः ।
निगदाम तथापि नीतिपद्यापथिकाग्रेसर पक्षपातभूम्ना ॥ ५१ ॥

बुधजीवनिधान बोधसिन्धो न निवेद्यं तव विद्यते नवीनम् ।
अवधारय पूर्ववृत्तमन्तः सकलं तद्वसुधासुधाशनेन्द्र ॥ ५२ ॥

कैङ्कर्येणानेककैदार्यसीमाग्रामारामान्संप्रदातुः कदाचित् ।
भूपाहं ते पुत्रतामाश्रयामीत्युक्तं स्वप्ने कामुकस्येन्दिरायाः ॥ ५३ ॥

किं च भार्यासमेतस्त्वं संचरन्गृहकानने ।
अशरीरि वचोऽप्येवमश्रौषीः खलु जातुचित् ॥ ५४ ॥

आस्ता तदेतदवनीपरिणीरतीव
बालस्तवैष तनयः पटुता कथं वा ।
धर्तुं क्षमेत सकलासु कलासु साक्षा-
द्देवो न चेत्स वसुदेवकुलेऽवतीर्णः ॥ ५५ ॥

सकलासु पटुस्तवात्मजातः स कलासु क्षितिमण्डले न चान्यः ।
प्रभवेत्तदिमं परीक्षितुं कः प्रभवे तुभ्यमिदं न रोचते किम् ॥ ५६ ॥

बुधैरिति क्षितिपतिरेष बोधितः
स्मरन्पुरा स्मरजनकेन भाषितम् ।
तनूभवे झटिति ततान वैष्णवीं
मतिं जहौ मनसि कृता च मानुषीम् ॥ ५७ ॥

वीणानिक्वाणनायां विविधरसमृलादभ्रसंदर्भरीत्या-
मध्यास्थानीमनल्पां प्रकटय पटुतामास्थितानां धुरीति ।
उत्संगीकृत्य नेता स हितमभिहितं तेन तत्रातिधृष्टः
प्रत्याचष्टातनोमि त्वदुदितमहमित्यात्मजोऽपि प्रहृष्टः ॥ ५८ ॥

सकलासु कलासु पटो कपटोपायादिरहित समरहित ।
अवनेरवने दक्षिण दक्षिणसिंहासनाध्यक्ष ॥ ५९ ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायकाभिमतकल्पनकल्पतरो
जय करुणासनाथ रघुनाथ जनाधिपते ॥ ६० ॥

प्रौढश्रीरघुनाथभूपतिकृपास्फारोभवत्साहितो-
साम्राज्यो निगमागमार्थनिपुणः श्रीयज्ञनारायणः ।
सोऽयं पूरयति स्म पञ्चममिमं सर्गं मखिग्रामणो-
रत्नाकद्वदविद्वदद्भुतकरे साहित्यरत्नाकरे ॥ ६१ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारीणश्रीमदद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमुखातिरात्रसाग्निचित्याप्तवाजपेययाजि-
गोविन्ददीक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-
याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
साहित्यरत्नाकरे महाकाव्ये
पञ्चमः सर्गः ।

षष्ठः सर्गः ।

आज्ञाममुष्य शिरसा तरसा दधानः प्राज्ञाग्रणीः प्रसवदामसखीं सभायाम् ।
अत्राभिलाषमुपवीणयितुं धरित्रीवृत्राभियातितनयो वितनोति स स्म ॥ १ ॥

वीणानिनादनकृते विहितां तदानीमालोच्य तस्य धिषणामधिचेतसेन ।
आनेतुमेतदुपगूहनभाग्ययोग्या प्रादुद्रुवन्परिजना जवना विपञ्चीम् ॥ २ ॥

गाङ्गेयकॢप्तककुभां घटितोपनाहां स्निग्धप्रवालगतसिक्थकसक्तपर्वम् ।
वीणां निचोलितविचित्रपटावलम्बकोलम्बकामदित कोऽपि नृपात्मजाय ॥

पाणावथो धरणिपाकभिदात्मजेन वीणामुना विरचिता सदसि व्यलासीत् ।
गम्भीरगानकपटाम्बुनिधिं तरीतुं तुम्बीफलाकलितहेलकयष्टिकेव ॥ ४ ॥

वीणां निचोलितपटाद्विभुनन्दनोऽसावादाय तन्त्रिगुणमभ्यमृशन्नखाभ्याम् ।
तुम्बीफलोदरकरण्डकशोभमानसौरभ्यशालिनवशङ्कुमदार्द्रिताभ्याम् ॥ ५ ॥

वीणां लघुं विविधरागवतीमतीव शून्यान्तरामपि विदन्सुमना व्यधत्त ।
अङ्के किमेष रघुनाथविभुर्गुणाढ्यामिक्ष्वाकुवंशजनिता सहजेति मत्वा ॥

उच्छिष्टमञ्चितवतीं मधुनः सरागा-
मर्वेन्द्रभूः कथमधात्परिवादिनीं सः ।
प्रायेण वस्तुषु गुणान्परिशीलयन्तः
सन्तः परं न गणयन्ति सतोऽपि दोषान् ॥ ७ ॥

आहत्य हस्तनखरैरवकर्ण्य वारं वारं श्रुतीरवनित्रासवनन्दनोऽसौ ।
उत्पादयन्सुदृढतामुपनाहकीले तन्त्रीर्व्यधत्त सदृशक्वणनाः श्रुतीनाम् ॥ ८ ॥

अभ्रूविभङ्गमनरालसिरालकण्ठमस्पन्दगात्रमधितन्त्रि चिरेण नाटीम् ।
रागेषु नेतुरनुरागविधानहेतुमारब्ध वादयितुमद्भुतमर्मकोऽयम् ॥ ९ ॥

आरूढषट्श्रुतिमसावृषभं तथैव संधाय धैवतमथान्तरसंज्ञकं च ।
गान्धारकं तदनु काकलिकानिषादमन्यानवैकृतगुणैरयितानतानीत् ॥

वीणागुणान्प्रथममेव विमृश्य सोऽयं षड्जेऽपुषत्तदनु मध्यमपञ्चमाभ्याम् ।
भूयांसि भूपतनुभूः स्फुरितानि ढक्काढात्कारडम्बरविडम्बनलम्पटानि ॥ ११ ॥

पृष्टं निशम्य सदसि स्फुरितं तथैव ये विस्मयं ययुरतीव सभासदस्ते ।
अस्यावलोक्य पटुतामहहा विपञ्च्यामग्रे भवन्तु कथमेतदहं न जाने ॥ १२ ॥

चाञ्चल्यमाश्रयत चामरधारिणीना
बाहालता मुखरता वलयानि तासाम् ।
सामाजिकानहह निश्चलता तदानीं
तेषा मनांसि घनतानरसार्द्रता च ॥ १३ ॥

सद्यस्तनाग्रनखराहतिभिः सभायां
पुंसा परेण भजमध्यकृता विपञ्ची ।
आक्रोशमावहदनिन्दिततन्त्रंशभाजां
स्थाने हि तज्जगति सद्गुणशालिनीनाम् ॥ १४ ॥

आरभ्य तारगतषड्जमथावरुह्य
मध्यर्षभावधि तदादि पुनः कुमारः ।
आतारषड्जमधिरुह्य च वादयित्वा
तानान्यथेच्छमजहादधितारषड्जम् ॥ १५ ॥

आरभ्य मध्यगतपञ्चममुर्वरेन्दो-
रारुह्य तारगतपञ्चममात्मजोऽसौ ।
आमध्यषड्जमवरुह्य च वादयित्वा
तानान्यथेच्छमजहादधिमध्यषड्जम् ॥ १६ ॥

आरभ्य मध्यगतपञ्चममेव पश्चा-
त्तारर्षभान्तमधिरुह्य ततः क्रमेण ।
मध्यर्षभान्तमवरुह्य च वादयित्वा
षड्जेऽजहादवनिपाल्तनभवोऽयम् ॥ १७ ॥

ढालाभिधानि लुठनान्यथ ढौकितेषु
तन्त्र्या स्वरेष्वहह तत्समयोचितेषु ।
हारो लुठन्नुरसि किंचिदमुष्य नूनं
तल्लक्षणं क्षणमनश्वरमाचचक्षे ॥ १८ ॥

अङ्गानि कानिचिदयं किल पञ्चमस्था-
　　त्यादीनि तावदधितन्त्रिगुणं पुपित्वा ।
सद्यस्तनानि नृपनामसमञ्चितानि
　　गीतानि वादयति स स्म कृतो कुमारः ॥ १९ ॥

गीत्वा पुरः किमपि वादनमादधान-
　　स्तन्त्र्याममुष्य धरणीन्द्रसुतो व्यलासीत् ।
आहत्य हस्तनखराञ्चलतो विपञ्चीं
　　किं कल्पयन्सरसगीतिकलासु शिक्षाम् ॥ २० ॥

मग्नेषु तस्य मनुजाधिपतेः सुतस्य गानामृताम्बुनिधिवीचिषु गायनेषु ।
आलम्बनात्कनदलाबुविपञ्चिकानामत्रोदजृम्भिषत केचिदतिप्रवीणाः ॥

ढालः कथं कथमहो स्फुरितं कथं वा
　　कम्पः कथं हि तदमुष्य विशिष्य गानम् ।
त्वं पश्य पश्य तदिदं त्वमिति प्रवीणै-
　　रस्तूयतायमवनीपरिणीकुमारः ॥ २२ ॥

अस्तोकमस्य निपुणत्वमिदं विपञ्चयां
　　कः स्तोतुमर्हति विभो तव नन्दनस्य ।
इत्युक्तमेष कलयन्निति वैणिकेभ्यः
　　प्रत्युत्तरं धरणिवृत्रभिदाबभाषे ॥ २३ ॥

निक्वाणनासु निपुणत्वमिदं विपञ्चया
　　न क्वापि विस्मयकरं शिशुनापि वेद्यम् ।
साहित्यमेव दुरवापमहो यदस्य
　　सौहित्यलेशमपि वेत्ति न वा महेशः ॥ २४ ॥

एतद्विभाति सुमहत्तरयन्त्रगात्र-
　　चातुर्यमत्र शरदा शतमेव लोके ।
आकल्पकल्पसुषमा श्रवसोर्बुधाना-
　　माकल्पमर्पयति किं तु कवेः प्रबन्धः ॥ २५ ॥

संदर्शय स्फुरदमन्दरसप्रबन्ध-
संदर्भमर्भक तदद्भुतभावगर्भम् ।
कीर्त्तिं बिभर्ति कृतिनायकयोर्यदस्य
कल्पावधि क्षितिरनल्पदुकूलकल्पाम् ॥ २६ ॥

विद्यातिमानपि विभुः स्वत एव लोके
काव्येन कीर्त्तिमहता सुकवेरुपैति ।
रामो दशस्ववतरेष्वपि राजतेऽस्मा-
वद्यापि कीर्त्तिरपुरादिकवेर्निबन्धात् ॥ २७ ॥

तस्माद्विधेहि सविधे मम तात तावद्यत्नं विभोर्यदुपतेश्चरिते प्रबन्धम् ।
माकन्दकन्दलदमन्दमरन्दबन्धु त्वं पारिजातहरणं त्वरया निबन्द्धुम् ॥ २८ ॥

उर्वीविलासुहृदसौ गिरमुज्जगार
ज्योत्स्नाभरैरिति सुतं प्रति दन्तपङ्क्तेः ।
तामस्य सूनुरपि तत्र वतंस्य सोऽयं
काव्यं तदारभत कर्तुमतित्वराबान् ॥ २९ ॥

यामद्वयेन यदुनेतरि पारिजात-
माजोहरत्सरसमच्युतभूप्रसूनुः ।
काव्यं तदत्र विबुधैस्तु कथं कथंचि-
दालेखि चित्रमवधाय फणीन्द्रकल्पैः ॥ ३० ॥

तादृक्षमेक्ष्य शतजन्मतपोविपाकं
पाकं स्वमप्रतिहतप्रतिभाकमेषः ।
भूमीविभुः कुतुकनामनदोभुजंगे
खेलन्मनाः सदसि केवलमेव तस्थौ ॥ ३१ ॥

स्मृत्वा मदुक्तमवनीस्मृतिभूरशेषं पश्याधुना प्रकटितस्वहरिस्वभावम् ।
एतादृशं सुतमिति स्फुरदेककण्ठ्यमुच्चैर्मनोषिपरिषद्युदपादि घोषः ॥ ३२ ॥
आरोपयन्नृपतिरात्मजमेनमङ्कमेणाङ्कमम्बुधिरिवात्तकलाकलापम् ।
स्वान्यानतिश्रमविदूरमुदूढहर्षो मूर्धानमस्य स मुहुर्मुहुरप्यजिघ्रत् ॥ ३३ ॥

जातोऽहमस्य सुकृती जननेन चेत्त्व-
सर्वंसहाशतमखो जनको मदीयः ।
मूर्त्यम्बिका च जननी मम हन्त मोहा-
दत्यल्पमुक्तमिदमद्य मदन्वयोऽपि ॥ ३४ ॥

एवं वदंस्तनयमेष कृपारसौघै-
र्जाताभिषेकमपि तं जगतोबिडौजाः ।
तत्राभ्यषिञ्चत मणीभिरसौ सभाया-
मासीत्स एव वसुधेशपदाभिषेकः ॥ ३५ ॥

अस्याच्युताभ्युदयपूर्वशतप्रबन्ध-
कर्तुर्महीतलशतक्रतुरात्मजस्य ।
अश्वोरसानि गजतां स्वविभूषणानि
देशान्बहूंश्च दयमानमना व्यतारीत् ॥ ३६ ॥

प्रेम्णां भरेण पृथिवीतलमीनकेतो-
रानन्दनैश्च जगतां विबुधावलीनाम् ।
आशीर्वचोभिरपि चन्द्रमसः कलेव
गात्रं तदीयमभजत्क्रमशोऽभिवृद्धिम् ॥ ३७ ॥

अज्ञातशिल्पिकरणश्रममप्रसक्तभूयोवतारणमभूतशरीरभारम् ।
तत्तादृशस्य धरणीपरिणीसुतस्य तारुण्यमाभरणमेव विपर्यणंसीत् ॥ ३८ ॥

लेखास्तता धरणिलेखवरात्मजस्य
भान्ति स्म फालफलके परिणाहभाजि ।
भाग्याक्षराणि लिखता बहुलानि पूर्वं
पद्मासनेन लिखिता इव पङ्क्तिशुद्ध्यै ॥ ३९ ॥

नेतुः सदा परिचितश्रुति नेत्रयुग्म-
मस्यादधाति नितरामनुरागवत्ताम् ।
इत्येतदन्तिकमिता भ्रुकुटी न वा कि-
मालोकते स्म चटुलत्वमतीव भीता ॥ ४० ॥

स्पर्धावशादिव परस्परमायतत्व-
मा बिभ्रती व्यरुचतामदसीयनेत्रे ।
दृष्टं श्रुतं च सकृदप्यवधारयामः
सर्वं सदा वयमिति श्रवणे नियन्तुम् ॥ ४१ ॥

कान्तानुरागकलिताधरसंनिधानादच्छापि तस्य गुणमावहतु द्विजालिः ।
आलम्बितश्रुतिपथं कथमक्षियुग्ममस्यानुरागमधितावनिपालसूनोः ॥ ४२ ॥

नासात्मना किमपि तस्य नरेन्द्रसूनो-
र्मुग्धं सुवर्णसुममञ्चति मुख्यभावम् ।
इत्यस्य सख्यमिव कर्तुमितैर्द्विरेफैः
श्मश्रुच्छलेन वदनं चकितैः परीतम् ॥ ४३ ॥

आसङ्गिनामविसुधाकरमात्मनाथे बाहुद्वयीं परिहसन्ति निशाङ्कशाङ्ग्याः ।
लावण्यसिन्धुरमणोचितशैवलानि श्मश्रूणि तस्य वदने सरलान्यभूवन् ॥
अत्युन्नतत्वमतिमांसलता च बिभ्रदंसद्वयं श्रियममुष्य विभोरपुष्यत् ।
वीरेन्दिराविहृतिमन्दिरबाहुभर्महर्म्याग्रसंघटितहाटककूटरूढाम् ॥ ४५ ॥
बाहार्गलायुगलमस्य युगप्रमाणमाजानुलम्बितमराजत राजसूनोः ।
ऊरू यथोचितमुपाश्रयतोऽवधिं किमाज्ञापयत्समधिकांसलतागुणस्य ॥४६॥
बाहुद्वयीमभजत क्षितिपालसूनोरत्यायतत्वमतिमानुषमाः कथं वा ।
बूमस्तदस्य हरिनामपुरावतारबाहाचतुष्टयमजायत बाहुयुग्मम् ॥ ४७ ॥

अध्यास्य यस्य दुरवापपयःप्रवाह-
मध्यावनीं परमहीपतयः प्रथन्ते ।
तन्निग्रहे स च पयोधिरियान्ममेति
शंसन्निवायमधिजानु भुजावधत्त ॥ ४८ ॥

प्रायः समुन्नमनकर्मणि पादनम्र-
नानान्तरोपनरनाथकिरीटघर्षम् ।
संचिन्त्य भाविनममुष्य शफद्वयेन
काठिन्यमाप्यत तदाहुरकर्मसिद्धम् ॥ ४९ ॥

क्षोणीभृतो विदलयन्कुलिशो पुरा द्विधं
प्राप्तान्नियन्तुमपटुर्भुवि यः स भूयः ।
तन्निग्रहाय धरणीशतनूभवोऽभू-
द्वज्रं करे स वहते शुभलक्षणं यत् ॥ ९० ॥

आकारतो न परमस्य कवाटिकायाः
साधर्म्यमाबिभृत चारु भुजान्तरालम् ।
मन्त्रं मनीषितफलोदयमावगम्यं
यत्संवृणोत्यनिशमन्तरितोऽपि हेतोः ॥ ९१ ॥

वक्षःस्थलान्निपतिता वनमालिनः स्या-
न्निद्राजुषो नियतमङ्गविवर्तनेषु ।
पर्यङ्किते फणभृतीति रमा समागा-
द्भूमीपुरंदरसुतस्य भुजान्तरालम् ॥ ९२ ॥

अङ्गानि वृद्धिमभजन्नखिलानि तस्य
कार्श्यं पुनश्च वहति स्म कृशं वलग्नम् ।
अङ्गीकृतोऽपि विधिना विभुना सदैव
किं मध्यमो बत जहाति निजं कृशत्वम् ॥ ९३ ॥

ऊरुद्वयेन महतोपगतस्तनोया-
ज्जानुप्रदेश इति तस्य कृशं वलग्नम् ।
स्फीतो रसाक्रमणभीतिवशादिवात्म-
सीमानमातनुत रोमलताच्चचिह्नाम् ॥ ९४ ॥

अङ्गादतीव गुरुणोऽप्यवलग्नमस्य
कार्श्यं महत्कलयदाश्रयत प्रशंसाम् ।
अस्मादपि स्वयमवाप्तुमिवाधिकं तां
गुल्फद्वयं नयनगोचरतामहासीत् ॥ ९५ ॥

एवं निजद्युतिमुषं पदयुग्ममस्य नाताडयिष्यत यदि क्षितिनाथसूनोः ।
तस्मिन्सुकोमलतले दृढघातजाता तद्रेखिकाप्यरुणिमा न तदालगिष्यत् ॥

आकर्णपूर्णदृशमंसलितांसदेशमापीनकंधरममन्दरसोक्तिपूरम् ।
आजानुलम्बिभुजमद्भुतरूपभाजमारूढयौवनमसेवत कन्तुरेनम् ॥ ५७ ॥

आजानरम्यमपि रूपममुष्य नेतु-
रुत्तेजितं तरुणिमोदयनेन भूयः ।
भङ्गं नयद्भुत रतेः पतिदेवतात्वं
कास्मा मनांसि हरति स्म न कामिनीनाम् ॥ ५८ ॥

तारुण्यदृप्तमवनीशतनूजरूपं
चेतो हठादपहरच्चपलेक्षणानाम् ।
आक्षिप्य नीतिपथमाश्रितमस्य बाहु-
श्रुत्यं व्यधत्त नितरां विषयव्यवस्थाम् ॥ ५९ ॥

शक्रादयो दिगधिपा महिचन्द्र सूनो-
रस्यांशभूयमवहन्त न सैव तेषाम् ।
एकैकदिक्परिवृढत्वमिहाखिलाशा-
नाथत्वमप्युदयति स्म न किं निदानम् ॥ ६० ॥

ऐक्यं विधाय हरमाधवयोः स्वयत्नमन्नापरेण वपुरर्धयुगेन धात्रा ।
दुर्गाश्रयो विभवदृप्तबलिप्रमाथी सृष्टो नु भूतलसितद्युतिसूनुरेषः ॥ ६१ ॥

वैदुष्ययौवनविभुत्ववराकृतित्वमुख्यैर्गुणैरविनयं मुहुरुद्भिरद्भिः ।
अन्यत्र तैरवनिनेतुरमुं तु सूनुमासाद्य हन्त विनयः समदर्शि नित्यम् ॥६२॥

लग्ने शुभेऽयुनि रतीशसतीर्थ्यरूपधेयेन सज्जनविधेयधियाथ तेन ।
पाणावकारयदसौ परिणीरवन्याः पुत्रेण नैकधरणीपुरुहूतकन्याः ॥ ६३ ॥

पुत्रेण स स्वसदृशेन भुवं पयोधिवेलावधिं वितपते नृपतिः स्म शासत् ।
प्रालेयशैलतनयापतिरात्मभाग्ययोग्येन तारकयुधेव तनूभवेन ॥ ६४ ॥

जातु क्षमामथ विजापयितुं समस्तां
नानानरेन्द्रविधृतां निजनन्दनेन ।
संचिन्तयन्स नृपतिः श्रवसोरनानो-
त्कोलाहलं कमपि भूपकुलाङ्गनानाम् ॥ ६५ ॥

भो रक्ष रक्ष सहसा भुवनैकवीर विद्राविता निजपदाद्विमतैस्त्वमस्मान् ।
नेपालनेतुरवरोधनितम्बवत्यः पत्या वयं पदमिताः शरणं तवेति ॥ ६६ ॥

कार्पण्यगर्भमवकर्ण्य तु कर्णरन्ध्रनाराचकल्पमुदितं नतमध्यमानाम् ।
आधारमात्रहृदपारकृपारसार्द्रं वाचा हृदेव निमिषं वसुधासुधांशुः ॥ ६७ ॥

ते नागपट्टणगतेन मया निरस्ताः पूर्वं समेत्य पुरमस्य समुद्रखेयम् ।
नेपालभूविभुमतो निरकासयन्किं भङ्क्ष्यामि तत्पुनरहं युधि पारसीकान् ॥

नेपालभूविभुमसौ निजभर्मगेहद्वारि स्थितं द्रुतमपेत्य तमित्युवाच ।
द्राक्पीतशोषरुधिरान्युधि पारसीकान्प्राणान्हरेयुरधुना तु त एव बाणाः ॥

हीणस्य मे हृदि गतं यदनेन बुद्धं विज्ञापनोक्तिरचनेन विना तदंघ ।
द्रोपं हृतं जितमपि द्विषतामनीकं नेपालभूमिपरिणोरिति निश्चिकाय ॥ ७० ॥

स्नेहः परं मयि विभो तव कल्पनीय-
स्तेनैव सिध्यति समीहितमेतदास्ताम् ।
द्वेष्या न किं तु सुहृदो मम पारसीकाः
संदर्शनस्य भवतो यदमी निमित्तम् ॥ ७१ ॥

एवं वदन्तममुमेष महीमहेन्द्रो
नेपालभूपमबलासहितं निनाय ।
स्वावासगेहसदृशं सहसोपकार्यां
द्रव्याणि च स्वधृतरत्नविभूषणं च ॥ ७२ ॥

नेपालक्षोणिपालं सपदि निजपदभ्रंशितं पारसीकैः
प्रत्यापन्नं वितन्वन्प्रबलभुजमहो नर्तयित्वा समित्याम् ।
भूमीपालश्चिरायागमयत समयं भूभृतो जैत्रयात्रा
सर्वे कुर्वन्ति यस्मिञ्जलनिधिशयनस्वापमुद्रादरिद्रे ॥ ७३ ॥

द्वीपान्सप्त द्विजेभ्यो वितरसि रघुनाथेन्द्र ते सान्द्रतेजः
कुत्राप्यत्राश्रितान्न स्वधनमिति धिया कौतुकाददीरन् ।
अन्यत्रास्माकमस्माद्वसतिमतिसृजेत्यन्तरीपान्तरस्थै-
र्नैपालक्षोणिपालप्रभृतिभिरभितः प्रार्थितद्वीपदान ॥ ७४ ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायकाभिमतकल्पनकल्पतरो
जय करुणासनाथ रघुनाथ जनाधिपते ॥ ७५ ॥

काव्यालंकृतिनाटकादिकलनापाण्डित्यमत्यद्भुतं
सर्वज्ञो रघुनाथभूशतमखो यस्योपदिश्य स्वयम् ।
आदातुं गुरुदक्षिणामभिमतामर्होऽप्यहो दत्तवा-
न्कर्णालंकरणं निजं च पतकं पादाङ्गदं कङ्कणम् ॥ ७६ ॥

शास्त्रे श्रौते किं च साहित्यरीत्यां साम्यभ्रान्तिं बिभ्रतामुत्तमाङ्गे ।
पादं कुर्वन्भ्राजते कोविदेन्द्रो यज्वा सोऽयं यज्ञनारायणार्यः ॥ ७७ ॥

प्रौढश्रीरघुनाथभूपतिकृपास्फारीभवत्साहिती-
साम्राज्यस्तनयोऽतिविश्रुतनयो गोविन्दयज्वेशितु. ।
षष्ठं सर्गमपूरयत्स विविधैरर्थैर्गिरिष्ठं नवै-
रत्नाकद्वदविद्वदद्भुतकरे साहित्यरत्नाकरे ॥ ७८ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारीणश्रीमदद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमुखातिरात्रसाग्निचित्याप्तवाजपेययाजि-
गोविन्ददीक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-
याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
साहित्यरत्नाकरे महाकाव्ये
षष्ठः सर्गः ।

सप्तमः सर्गः ।

मुदा युधे चित्तभुवा वियोगिनामुदायुधेन प्रबलानि कानिचित् ।
दिनान्यथापारहिमापनोदनादिनान्यथाभावहराण्युपागमन् ॥ १ ॥

सरोषजायापतिमानवञ्चकैः सरोजिनीनां शिशिरज्वरौषधैः ।
समीरणाङ्कूरसखैर्मनोभुवः समीहितैः कैश्चिदभावि वासरैः ॥ २ ॥

पतत्पुराणच्छदनाः पलाशिनः क्रमोदयिष्यत्किसलाः कथंचन ।
ततैरसेव्यन्त तनूरुहै रविप्रभानभिज्ञप्रमदं मधुव्रतैः ॥ ३ ॥

अनोकहानस्तपुरातनच्छदानपि प्रवालैरभिवृद्धिमेष्यतः ।
पतत्रिणोऽप्यासत भाविवैभवान्सतो विदन्तः सहसा त्यजन्ति किम् ॥४॥

प्रवालचोटीरतनुप्रभोर्धृताः प्रदर्शयन्तः शिशिरेण पालिताम् ।
वनोभुवं वेल्लितभृङ्गतोरणा वसन्तवश्या व्यदधुर्वनप्रियाः ॥ ५ ॥

मरुत्कुमारं मलयावनीभृते निवेद्य जातं नियतं पिका रवैः ।
अतो वनीसंपदमाययुर्न किं प्रभोर्हितं वक्तृषु भाग्यमूर्जितम् ॥ ६ ॥

मरुत्कुमारं मलयावनीभृतः सरोजशय्यामधिशाय्य कोमलाम् ।
मधूपयुक्तं नु मरालयौवतं सपक्षपातं सपदि व्यवर्धयत् ॥ ७ ॥

मरुत्कुमारं मलयावनीभृतः प्रदाय वल्लयो निजपल्लवाङ्गुलीः ।
वनाङ्गणे नर्मवहेऽलिना गणैः सकिङ्किणीकं शनकैरचारयत् ॥ ८ ॥

समीरणा ये स्म भजन्ति शैशिरा दिशामवाचीं मलयस्थितेन ते ।
फणिव्रजेनाहृतशेषिताभिया परापतन्तो मलयानिला बभुः ॥ ९ ॥

स्मरः समारुह्य सदागतिं हयं प्रचारयन्नञ्चितपाटवं वने ।
परागजालैः पदवीं सुधान्धसामरुन्द्ध किं पान्थदृगन्धतावहैः ॥ १० ॥

अधीत्य विद्यां मलयानिला गुरोश्चिरं नृशंसा किमु जीवितेश्वरात् ।
अमुष्य योग्यां गुरुदक्षिणां बलादपाहरन्दातुमयोगिनामसून् ॥ ११ ॥

समेतरेषु: शमनः समीरणं स्वकीयमग्रे प्रविचाल्य दीपकम् ।
अनक्षिलक्ष्याकृतिरापतन्वनेष्वपाहरन्नूनमसूनयोगिनाम् ॥ १२ ॥

पयोजिनो साधु परिष्कृता मधुश्रिया कमित्रा सह मानसौकसा ।
निरस्तनीहारनिचोलमाशया धृतं किमैक्षिष्ट दिनेशदर्पणम् ॥ १३ ॥
इनः स्वबाधा शिशिरे हिमैः कृतां तदा सहित्वा वसुभिस्ततो बली ।
क्रमादिमान्याक्षिपत क्षमावसु प्रतापवान्पातयति द्विषो न किम् ॥ १४ ॥
ममाब्जिनीनां च मयि स्पृहाजुषां हिमानि कृत्वा शिशिरे हितेतरत् ।
गतानि तत्कारणमाक्षिपेयमित्यगादुदीचीं दिशमब्जिनीपतिः ॥ १५ ॥
तनूभुवो दण्डधरस्य कुप्यता हरेण सौहार्दमदःसखेन किम् ।
दिवाकरः कारयितुं दिशामगात्कुबेरनाथा कुतुको शनैः शनैः ॥ १६ ॥
वसुप्रभोः स्वागमनाभिलाषिणः स्ववैभवं दर्शयितुं तदन्तिकम् ।
पतिर्वसूनां प्रययौ मिथो न किं समानयोरेव समागमादरः ॥ १७ ॥
स्वसंनिधेः प्रस्थितमुत्तरा दिशामभीकमर्कं तुहिनान्यपोहितुम् ।
अचोदयद्वीक्षितुमात्मजान्हरित्समीरणान्सादरमेव दक्षिणा ॥ १८ ॥
हिमं निहत्यात्महितं वितन्वतो वने चिरं पश्यतु वैभवं जनः ।
मधोरमुष्येति नभोमणिर्न किं दिनानि गत्या नयति स्म दीर्घताम् ॥ १९ ॥
उदग्रचूतस्तबकोत्थितैः पदे पदे परागैर्नलिनीपतेर्हयाः ।
निमीलितोन्मीलितनेत्रमम्बरे विलम्ब्य यान्तो दिनवृद्धयेऽभवन् ॥ २० ॥
मधुव्रतानां मधुमत्तगीतिभिः श्लथैर्दिवि स्यन्दनसर्परश्मिभिः ।
दृढान्रवेस्तन्वति सारथौ हयान्पुनः पुनः किं नु पुपोष वासरः ॥ २१ ॥
वसन्तकन्तुप्रमुखा वियोगिनां वधे यतन्ते महती निशापि चेत् ।
स्थितिः कथं स्यादिति लोकबान्धवो दिनाभिवृद्धया विदधे कृशां निशाम् ॥
अयं सपत्नीमयते मधुश्रिया परिष्कृतामुत्पलिनीं पतिर्मम ।
सुधामरीचिः सुतमामिति क्रमात्कृशा निशा क्लेशवशादिवाभवत् ॥ २३ ॥
सिताम्बुजेन्दावलिसिंहिकाभुवा समावृते मन्मथयोगिशासकम् ।
कचित्पिकाः किं नु कुहूरवच्छलान्निषद्य जेपुर्नियता वनान्तरे ॥ २४ ॥
अनेकपे गन्धवहे रतिप्रभोरपास्य भृङ्गावलिशृङ्खलां वने ।
निरङ्कुशं प्रास्रवति स्म किं पुरो निवारयन्ते पथिकान्पिका रवेः ॥ २५ ॥

मधुद्रवाक्षरसुममध्यसंविशन्मधुव्रता मारुतलोलशाखिकाः ।
पलाशिनः सप्रमदाश्रु मौलिभिश्चलैर्मुदेवान्वभवन्पिकारवान् ॥ २६ ॥
अमी सुमेष्वस्मदधिष्ठितान्सदाप्यहो सुगन्धानपहृत्य मारुताः ।
अलक्षिताः क्वाप्यगमन्निति स्म किं भ्रमन्त्यमन्दध्वनि भृङ्गयामिकाः ॥
प्रवालमाधत्तौपिकपञ्चमारवप्रसूनसौरभ्यसमीरणार्भकैः ।
विधाय पान्थान्विकलाखिलेन्द्रियान्स्मराय सख्यं स्वमदर्शयन्मधुः ॥ २८ ॥
अहो रतीशो मधुवैरिसंभवोऽप्यवाप मैत्रीमकुतोहतां मधोः ।
अमन्तुपान्थाहितजातिहीनयोस्तयोरनार्यं चरितं हि संमतम् ॥ २९ ॥
परागधूमः प्रसवासवो नवप्रवालतेजः पवमानबालकः ।
अमून्ययुक्तान्यभवन्वियोगिनामहो निमित्तान्यतिबाष्पवृष्टिषु ॥ ३० ॥
मनोभवेनानुवसन्तयाजिना मखे पशून्मारयता वियोगिनः ।
प्रवर्ग्यजन्मेव शिखी प्रवर्धितो बभौ रसालो बहुपल्लवोज्ज्वलः ॥ ३१ ॥
अलिव्रजेनातनुदेवतारथे विकृष्यमाणे विपिनेषु मारुते ।
लताः स्म नृत्यन्ति ललन्नवच्छदप्रक्लृप्तहस्ताभिनयं पदे पदे ॥ ३२ ॥
अहोभिरुद्यानमथावकोकिलैरभूतपूर्वातिशयं सयौवतः ।
रतीशरूपो रघुनाथभूपतिः स नर्म निर्मातुमयं समासदत् ॥ ३३ ॥
मधुद्रवैः सिक्तमहीतलं नवप्रवालकौसुम्भपटोवितानकम् ।
प्रसूनजालैरपि बद्धतोरणं मधुर्यदायान्महिपागमोचितम् ॥ ३४ ॥
मरुत्किशोरैर्विरजीकृता पुनर्महीयमस्मत्सुमधूलिधूसरा ।
इतीव माध्वीमिदमुक्षणक्षमं भयेन यस्मिन्ववृषुः पलाशिनः ॥ ३५ ॥
दशाङ्कुकालागरुदारुसंभवो व्यतत धूपो मधुना वियोगिनाम् ।
दिवान्धता किं दिशता यदन्तरे निशो गृहीत्वावयवो विनाशितः ॥
तते समीरैस्तरुसूनसौरभे समन्त यस्मिन्सरणौ विसारिताः ।
अतिम्रदिम्ने परमङ्घ्रिचारिणः प्रभोरभूवन्पटवासपांसवः ॥ ३७ ॥
सुमोद्गमं दौहृदसौष्ठवार्जितं सदैव यस्मिन्समवाप्य जातयः ।
सगर्भ्यसर्वद्रुमसौख्यदायिनो मधोर्न्यधुः किं महनीयजातिताम् ॥ ३८ ॥

द्रुमैः समस्तैरपि दोहदोदयत्सुमैर्युतं यत्समुदायमन्दिरम् ।
अभूद्‌तनामसहासिकागुणप्रयुक्तमंहो जहतां प्रयत्नतः ॥ ३९ ॥

सुमेषुराधत्त सुमेषु शाखिना विषाणि माध्वीर्वियुजां वधोद्यतः ।
प्रमाणमस्मिन्प्रतिशाखिकं शुका विराविणो यत्र विषप्रकाशकाः ॥ ४० ॥

स्मरप्रभोर्यत्र समीक्ष्य पङ्क्तिशः प्रवालपत्रं पटुवर्णशोभितम् ।
सचिह्नमामौक्तिकबलं पृथक्पृथक्स्वनैः पिकाः किं गणका न्यवेदयन् ॥ ४१ ॥

वतंसयन्ते बहुशः स्म पल्लवान्मुदात्तगन्धं मधुपैर्मुहुर्मुहुः ।
व्यधुश्च यस्मिन्सुमनोव्रजं निजं महीरुहस्तन्मधुपानवैभवम् ॥ ४२ ॥

समागताःस्वाहितसौरतेजसो दरेण डिम्भास्तमसा मधुव्रताः ।
प्रदीपबुद्ध्या न पतन्ति चम्पकेष्विति स्फुटं यत्पुरुषैरहासि किम् ॥

वितर्क्य पुष्पाणि विलोलशाखिका मिथोविमर्दोन्मिषितैः परीमलः ।
अनीक्षमाणा बहिरन्तरादरादरन्ध्रयन्यद्भ्रमरा नु चन्दनान् ॥ ४४ ॥

अमुष्य तत्रापचिकीर्षुभिर्वने सुमानि नेतुः सुदतीभिरादरात् ।
ततोऽखिलानां धरणीरुहां तलान्यनरिततापानि समावरीषत ॥ ४५ ॥

अवेक्ष्य हासांशुलवापहारतः सुमानि हर्तुं सुदृशः समागताः ।
तदुक्तिमाधुर्यहरास्तदा वने पिकाः पलायन्त भिया शुकैः समम् ॥ ४६ ॥

समागमन्संप्रति सादराः स्त्रियः सुमेषु तत्सौरभचोरका वयम् ।
इतीव साशङ्कमिदं समीपतः प्रयातमाशु भ्रमरैर्यथायथम् ॥ ४७ ॥

सितच्छदास्तत्र सितेतरेक्षणा विहारिणीरन्वसरन्विवर्धिताः ।
धियाचिषन्तः स्वमिवाहृतं बलादमूः पुनश्चाद गतागतक्रमम् ॥ ४८ ॥

सुमान्यमूभिः स्ववयस्यमाधवस्फुटानि केल्यापचितानि चेत्तदा ।
श्रयन्ति साफल्यमिति श्रमापहा वने वधूरन्ववलन्त मारुताः ॥ ४९ ॥

पदे पदे वेष्टितपादपा वने लतास्तदानीं ललनाभिराहिताः ।
स्वकीयसर्वस्वसुमापहारतो भिया समाश्लिष्टनिजप्रिया इति ॥ ५० ॥

वयं तनुमार्दवहन्त्यपि स्वयं वचःप्रतिस्पर्धि नतभ्रुवामिदम् ।
मनागनागांसि भवाम सन्त्यजन्त्यथेति पुष्पाण्यमचन्नधो मध ॥ ५१ ॥

प्रतिद्रुपङ्क्ति प्रसवान्हृतासवानवेक्ष्य सावेगमवेत्य सौरभान् ।
समेत्य तस्मिन्सममेव सादरा गतागतानि प्रमदास्तदा व्यधुः ॥ ५२ ॥
स्वभावतस्ताः स्तनभारमन्थरास्तथाप्यहंपूर्विकया तदा रयात् ।
महीरुहेभ्यो महितानि निष्कुटे सुमान्यपाचिन्वत सुभ्रुवोऽखिलाः ॥ ५३ ॥
सुमानि युष्मत्सुलभेतराण्यधः स्वतन्त्यजामाग्रशयेन नामिताः ।
लुटन्ति शाखामृतमुज्झतेति तैर्द्रुमाश्चिरत्वैः किमवाकिरन्वधूः ॥ ५४ ॥
नगाः किमाकृष्टविसृष्टशाखिका नतोन्नतावृत्तिमिषेण योषितः ।
विना घृणां स्वानि सुमानि गृह्णतीर्विनामभूम्ना विदधुः प्रसादिताः ॥ ५५ ॥
कयाचिदग्रे तिलकः कटाक्षितः समग्रमापादशिखं सकोरकः ।
ततः परासा तनुते स्म वीक्षितं सितेक्षणानां बत सिद्धसाधनम् ॥ ५६ ॥
पुरःसरोभिस्तरुपुष्पकोरका हृता महेलाभिरिति स्वसंनिधौ ।
स्त्रियै परस्यै दययेव सिन्दुको विनिश्वसन्वै विततार मञ्जरीम् ॥ ५७ ॥
प्रसूनगुच्छैः प्रथमं गता वधूः प्रसाद्य किं संप्रति मामुपेक्षते ।
इति क्रुधेवाङ्घ्रितलाहतं परा सुमान्यशोकं सुदती समाहरत् ॥ ५८ ॥
सुमानि सर्वाण्यपि चूतबालकं हरेयमित्याग्रहशालिनी परा ।
अनारतं तान्यपचिन्वती शयद्वयेन मुग्धा स्वयमभ्यवीवृधत् ॥ ५९ ॥
उदग्रशाखाग्रमणीचकं परामुदस्य बाहामपचेतुमुद्यताम् ।
सखी सहासं सविधेऽनुकुर्वती नमेरुणाहासि न किं नवैः सुमैः ॥ ६० ॥
मितप्रसूनः स ममेति बाहया मृगीदृशाभ्येत्य कयापि वेष्टितः ।
कुरण्टशाखो कुसुमैस्ततोऽधिकैः प्रसादयामास पराश्च तामपि ॥ ६१ ॥
समेक्ष्य गुच्छं सममेककं मिथः कयोश्चिदुक्त्या कलहायमानयोः ।
विवादशान्त्यै विततार मङ्क्षु किं न कर्णिकारः स्तबकाननोदितान् ॥ ६२ ॥
सुमानि सान्द्राण्यनुशाखमेकिका स्वगोतितस्तत्सुमबन्धनोदितैः ।
नवैः प्रसूनैर्निपतन्त्ययत्नतो न किं प्रियालादहरत्नतोदरी ॥ ६३ ॥
पराभिरादौ प्रसवेषु केसरान्मधूपजातेषु हृतेषु मानिनी ।
ततो नु तानाहरति स्म काप्यहो ततः क्षणान्मुग्धमधूदितान्नवान् ॥ ६४ ॥

विलम्ब्य काचिन्मधुविभ्रमैस्तथा सरागमस्थादधिचम्पकान्तिकम् ।
यथा परासां प्रसवा यथेप्सितं ततो भवेयुस्तरसा मृगीदृशाम् ॥ ६५ ॥
परा सयत्नं हरति स्म केतकीप्रसूनगुच्छान्प्रथमं नतोदरी ।
अयत्नमन्यास्त्वलभन्त तानतः स्युरेकयत्नेन शुभंयवोऽखिलाः ॥ ६६ ॥
अनस्तिसाम्यात्मकचोपमावहान्युदीच्यमूलानि तलोदरी परा ।
जहार भूमीजठरेशयान्यपि स्ववृत्तये हि प्रबलैः सपत्नता ॥ ६७ ॥
प्रविश्य कुञ्जानि परील्य शाखिनः समुन्नमय्यापि लताः समन्ततः ।
पराणि तस्मिन्प्रमदावने मुदा सुमान्यपाचेषत सुभ्रुवां गणाः ॥ ६८ ॥
अथ प्रसूनान्यपचिन्वतीरमूरवेक्षमाणो मुहुरम्बुजेक्षणाः ।
पराभिरध्यास्त मणीचतुष्किका प्रमोदमानो रघुनाथभूपतिः ॥ ६९ ॥
नतोदरीणां नवपुष्पपल्लवप्रियोपहारेण भृशं समेधितम् ।
प्रदर्शयन्तो प्रमदावनं विभोरवर्णयत्काचिदमुष्य संनिधौ ॥ ७० ॥
जहत्यपुष्पाञ्जवने फलानिव स्फुटप्रसन्नानपि दूरसौरभान् ।
नतभ्रुवोऽस्मानिति नम्रमौलयो वसन्ति दीनाः कदला वने क्वचित् ॥
द्रुमाः सुगन्धीनि सुमानि योषिता प्रदाय नर्म प्रथयन्त्यमूः पुनः ।
फलानि तासा पदयोरिवानता दिशन्ति रम्भाः श्रमदीनचेतसाम् ॥ ७२ ॥
सुमैः प्रवालैरपि चूतवल्लरी यथा सुमैरेव तथेह चम्पकः ।
नतभ्रुवां दीव्यति नर्मणे कदाप्यनात्तगन्धो मधुपैरसौ यतः ॥ ७३ ॥
सुगन्धयोऽपि स्वयमस्तकौसुमश्रियो वयं स्त्रीभिरिहोज्झिता इति ।
क्वचिद्वसन्ति स्फुटकोटरच्छलाद्वने विदीर्णा व्यथयेव चन्दनाः ॥ ७४ ॥
समूलकाषं कषितादुदीच्यतः समाहृतप्रासवसंपदो वयम् ।
परं कृतार्था इति पादपा मुदा हसन्ति शाखाग्रसुमापदेशतः ॥ ७५ ॥
सुमान्यनाविष्कृतसौरभाण्यपि स्फुटेतराणि द्रुहिणस्य तन्वतः ।
अनादराकौशलमत्र यौवतै रमामता शौकरवेण निन्दति ॥ ७६ ॥
क्रीडासरस्तटमहोकृतक्रीडाद्रिवासस्युव्यक्तशैत्यमहिताः सुमकेलिभाजाम् ।
श्रान्तिं हरन्ति सुदृशामिह पूगपालीसौरभ्यमन्थरतराः सरलाः समीराः ॥

इति परिसरमिन्दुबन्धुमुख्या परिगतया कथितं भरेण वाचाम्।
सुतनु विरचितं सुमापचायं प्रभुरवकर्ण्य मुदं परामयासीत् ॥ ७८ ॥

शुद्धान्तेष्वधिनर्मकाननमयं सूनापचायोत्सवं
कान्ताभिः प्रतिवासरं विरचितं कामं समालोकयन् ।
कन्तोर्मन्त्रिणमत्यवाहयदृतुं कौतूहलाधायकं
प्रौढः श्रीरघुनाथभूपतिमणिर्भद्रासनं भासयन् ॥ ७९ ॥

प्रतिशरदजयप्रयाणाङ्कनिःसाणराणार्भटी-
विलसितकृतसंधिविध्वंसविध्यण्डभाण्डोदर ।
सततरचितदानसंतानधारालधारानदी-
प्रबलनिखिलसिन्धुबन्धुस्फुटस्फूर्तिकीर्त्तिक्रम ॥ ८० ॥

जलनिधिगर्भवासवशनिर्भरदर्परिपु-
प्रतिहतिहेतुसेतुकृतिनूतनदाशरथे ।
कविबुधगायकाभिमतकल्पनकल्पतरो
जय करुणासनाथ रघुनाथ जनाधिपते ॥ ८१ ॥

प्रौढश्रीरघुनाथभूपतिकृपास्फारोभवत्साहिती-
साम्राज्यो मखिशेखरः कृतिचणः श्रीयज्ञनारायणः ।
सर्गं पूरयति स्म सप्तममुं सद्भिर्गुणैः सत्तमं
तत्राकद्रुदविद्रदद्भुतकरे साहित्यरत्नाकरे ॥ ८२ ॥

इति श्रीपदवाक्यप्रमाणपारावारपारीणश्रीमदद्वैतविद्याचार्यसाग्नि-
चित्यसर्वतोमुखातिरात्रसाग्निचित्याप्तवाजपेययाजि-
गोविन्ददीक्षितवरनन्दनस्य साग्निचित्यसर्वक्रतु-
याजिनः श्रीयज्ञनारायणयज्वनः कृतौ
साहित्यरत्नाकरे महाकाव्ये
सप्तमः सर्गः ।

(To be continued)